A CATECHISME

OR CHRISTIAN DOctrine neceſſarie for Children and ignorante people, briefly compiled by Laurence Vaux Bacheler of Diuinitie: with an other later addition of inſtruction of the laudable Ceremonies vſed in the Catholicke Churche.

VVhereunto is adioyned a brief forme of Confeßion (neceſſary for all good Chriſtians) according to the vſe of the Catholicke Churche.

S. Athanaſius.

VVho ſo euer vvill be ſaued, before all thinges it is neceſſarie, that he holde the Catholicke faith.

CVM PRIVILEGIO.

1583.

BRITISH MUSEUM

THE PRINTER TO THE Reader touching the edition of this booke.

OFTEN tymes I haue harde many deuout Christiās complayne of the ſcarſetye and vvante of this Catechiſme, heretofore cōpyled and ſet foorth by the reuerende good Father L. Vaux. And haue harde alſo many cōmēde the ſame, as to be a booke vvhereof they thēſelues & others haue reaped much cōmoditie.

Therefore I haue longe before this, purpoſed to put foorth this ſayed Catechiſme: yet for that greate volumes are vvriten of the lyke argumente in other languages, I deferred the matter, daily expecting ſome more ample diſcourſe: and ſuch as might ſerue the turnes of all aſvvell Learned as vnlearned. But vvhē I made ſome good men priuie to this my purpoſe & expectation, it vvas anſvvered, that for an vncertaine commoditie to loſe a certaine, vvere neyther

vvisdome nor pietie: for though it might be, that some learned mā vvould hereafter enlarge this argumente, and put it furth: yet it is vncertaine vvhen that vvil be: & vvhen it commeth, it may perhaps not so aptly serue for yong scholders & the vnlearned (to vvhose vse this shorte and cōpēdious pamphlet vvas by the Author hereof first mente and pretended) as this doth.

VVhereupon to satisfie the desire of these good mē: and to the entente the benefite of this my trauaile might grovve to Gods glorie, & to the furtherance & encreasing of the Catholicke fayth and Religion vvith the aduauncemēt of the godly entent of the first Authour, I haue nevvly set furth this Catechisme, vvith the instructions of the laudable Ceremonies.

VVhereunto also I haue adioyned A very necessary pamphlet commēly called A BRIEF FOVRME OF CONFESSION, very meete & conuenient for this corrupt tyme and adge.

The Author to the Reader.

VVHEN I did invvardly consider in my minde a Decree in the seuenth Canon made at the second General Councel holden at Lateran, vvherin Schoolemasters are straitly charged, vppon Sondayes and Holy dayes to instructe and teach their Scholers Christian doctrine, appertaining to Religion and good maners, as the Articles of the fayth, the Commaundements of God, & such lyke: And also to exhort and cõpell their Scholers, to be presente in the Churche vvith a reuerente deuotion, in prayer at the times of Masse, Mattins, & Euensong, the vvhich Decree I did see diligẽtly obserued at Louain, & other places in Germany and Italy: These and such like considered, in myne ovvne conscience I did confesse a great negligence in my selfe, that I had not done my duety heretofore in bringinge vppe my scollars. *Concil. Latera.*

Of these thinges vppon a time I had talke vvith a graue godly mã, vvho sometime did exercise an honorable roome in England, and much pitied the lacke of instruction of youth, and the ignorãce that

vvas amonge the ſimple people there, & of a godly zeale that he had tovvard the ſaluation of the ſouls of the ſimple and vnlearned, he earneſtly requeſted me, to ſet foorth in vvriting an Inſtruction, vvhat all people ought to beleue and doe, yf they vvill be ſaued.

VVhoſe requeſt I vvas vvilling to ſatiſfy for tvvo cauſes, partly to recompẽſe my negligence, in that I had not don my duety in teaching and inſtructing them that vvere committed to my charge: (taking comfort of the parable in the Goſpel, that he vvhiche entred into the vineyarde to labour at eleeuen of the clock, receiued his pẽny equally vvith him that entred into the vineyarde betyme in the morning to vvork:) partly to ioyne vvith the ſaid godly man, in the intent to doe good to many, and to hurt none: truſting although I come late, that yet this my ſimple Myte may be receiued vvith the poore vvidovves oblation, albeit I vvas much afrayed to haue it put in printe, leſte it ſhould come to the hands of ſuch learned men, as vvould looke for fineſſe of ſentence, and eloquence of vvordes, vvhich are lacking ĩ me: by meanes vvhereof in the end I feared, leſt my good vvil and diligente labour ſhould redound to

Math. 20

Marc. 12.

my rebuke & reproche.

Thus being in a great perplexitie, it chaunſed that I had conference in this matter vvith a learned man, vvhoſe iudgment I truſted better then mine ovvne, & vvholy depending vpon his counſell, I did forſake mine ovvne fanſie & vvill herein. And being animated and incouraged by my ſaied learned frend to take the matter in hand: after my ſimple and rude maner, I haue compiled this litle booke for yong ſcolers, and the vnlearned, beſeching God in my daily prayers (if it be his vvil and pleaſure) ſo to geue his grace to the readers hereof, that ſome goodnes may come thereby in the amēdmēt of lyfe, to Gods glory, and their ſoules health and comfort, vvhich is the only purpoſe and intent that moued me to take paynes to ſet furth this litle booke called A Chriſtian Doctrine.

And vvhat I haue ſet furth in this litle booke, the grounde and ſubſtance I haue collected & tranſlated out of the Scripture, & generall Councells, out of the bookes of D. Petrus de Soto, and D. Caniſius, addinge here and there ſome ſentences of the auncient Fathers, S. Cypriā, Athanaſius, Ambroſe, Hierome, Damaſcene, & S. Bernard. God ſend them eares

The Author to the Reader.

to heare vvhich ſhall learne it, and them, that neede not learne it, becauſe they knovve it, to take it quietly vvhen they reade it, knovving that I haue made it for the ſimple, and ignorante, and not for the fine felovves, and learned.



THE CATECHISME

CONTENING FIVE chapters neceſſary to inſtruct Children & ignorant people.

CHAP. I. (*Of faith*)

VVhat is man?

MAN is a reſonable creature of God, which God hath made marueloufly of a body & a ſoul. As concerning the body, he is mortal like vnto beaſtes. But as cõcerning the ſoule, he is immortal lyke vnto Angels, made after the lykenes & image of God, that is to ſay, with power of knowledge & loue, apte to receaue felicitie, & true bleſſednes, which conſiſteth in the clere knowledge and fruition of God. *Gen. 1.*

VVhom doe ye call a Christian Catholike man?

HYm that hath receaued the Sacraméte of Baptisme, whereby he is made a member of the Catholike Church, & doth professe in harte, word, & deede, the wholsome doctrine of Iesus Christ & of the catholik Church, and doth not consente, nor agree to any straung sects, or opinions, that the Catholike Churche doth disalow or condemne.

Hovv, or by vvhat meanes are ye made a Christian.

I Am made a Christian, first by the especial grace of God in me, & his mercy: wherby (when I was the seruāt of the diuell & wrath, by Baptisme he hath receaued me, to be his child by adoptiō, when I could nether decerne, nor knowe it by my age And also now by his especial inspiration and grace (as fir-

mely I beleeue) he hath perſwaded this thinge in my mind, and made me certaine, that this faith and doctrine of Religiō, which I do hold and beleeue, he hath reuealed ī the Catholike Churche, which hath bene taught of Chriſt, & his Apoſtles, and their ſucceſſours to this daye. And I am perſwaded, that ſame fayth & doctrine, only to be true, & that it ſhal continue to the end of the worlde: but all other ſectes, falſe religions, and hereſies, which haue riſen from time to time, to be pernicious, hurtful and damnable.

Of vvhat thinges ought a Chriſtian man firſt to be inſtructed and taught?

OF Faith, Hope, & Charitie, of the Sacrament, and offices of Chriſtian righteouſnes. For although the doctrine of Chriſt, & his Catholike church be large, &

conteine all the holy Scripture, with traditions vnwriten (which we are bound firmly to beleeue) notwithſtanding vnder theſe fiue thinges eſpecially all other things are conteined & comprehended, ether expreſly in wordes, or vnderſtanded.

1 Firſt, thoſe thinges which apperteyne to faith, that we are bound to beleeue, are cõteined vnder the Articles of our Creed.

2 Secondly, thoſe things that apperteine to hope, and which we ſhould deſire & hope for, are conteined vnder the petitions of our Pater Noſter.

3 Thirdly, thoſe thinges that apperteine to Charity, are comprehended vnder the ten Commaundements of God.

4 Fourthly, Grace, mercy and ſanctificatiõ is geuen to vs by the holy Sacramentes.

5 Fifthly, by the offices of righteousnes we are instructed and taught to decline from euill and to doe good.

By vvhat enterance must vve come vnto God?

FIrst, we must come vnto God by faith, for without faith it is impossible to please God. Heb. 11.

VVhat is Faith?

FAith is the gifte of God, and light wherby we be lightened within, & assuredly be induced to beleeue al thinges that be reuealed in Christes Churche to vs, ether by worde writen, or vnwriten.

Of the Articles of the Faith.

VVhat is the Summe of Faith, or cheefe pointes that vve must beleeue, if vve vvill be saued?

THe twelue Articles of our Creede that the Apostles

made: euery one of the Apostles made one Article, as heere folowe th.

1 *S. Petrus.*

I Beleeue in God the Father almighty, the creator of heauē and earth.

2 *S. Andreas.*

AND in Iesus Christ his only Sonne our Lord.

3. *S. Ioan Euangelist.*

WHich was conceaued by the holye Ghoste, borne of the virgin Mary.

4 *S. Iacobus Maior.*

SVffered vnder Ponce Pilate, was crucified, dead & buried.

5 *S Thomas.*

DEscended into hel, the third day he rose again from death.

6 *S. Iacobus Minor.*

HE ascended into heauen, & sitteth on the right hāde of God the Father almighty.

7 *S. Philippus.*

FRom thence he shal come to iudge the quicke and deade.

8 *S. Bartholomeus.*

I Beleeue in the holye Ghost.

9 *S. Mattheus.*

THe holy Catholike Church the Communion of Saints.

10. *S. Simon.*

THe forgeuenes of sinnes.

11 *S. Iudas Thad.*

THe resurrection of the body.

12 *S. Matthias.*

THe lyfe euerlastinge. Amen.

VVhat meaneth the first article? I beleeue in God the Father almighty, Creator of heauen & earth.

VVE must beleeue in god the Father almighty, the firste person in Trinitye, the Crea- *Gen. 1.*
tor and maker of heauē and earth, and of all creatures therein, both

visible and inuisible.

VVhat meaneth the second article? In Iesus Christ his onlye Sonne our Lorde.

VVE must beleeue in Iesus Christ the second person Trinity, his only Sõne our Lord, begotten of his Father before the beginninge of the worlde: verye God of the true God, light of light, beinge of the same substance with the Father.

Mat.16
Heb. 1.

VVhat meaneth the third Article of our Creede? VVhich vvas conceaued by the holy Ghost.

VVE must beleeue, that our Lord Iesus Christ was cõceaued in the wombe of the virgin Mary, taking fleshe & bloud of her (by the working of the holy Ghost without seed of man) which conception was immediately after the Salutation of the Angell Gabriell and her Cõsent. So he was borne

Luc. 1.

of the bleſſed virgin Mary after nine monethes, being verye God and perfect man.

VVhat meaneth the fourthe Article?

Suffered vnder Ponce Pilate, vvas crucified, dead and buried.

VVE muſt beleeue, that Mat. Chriſt our Lord being without ſpott of ſinne, was condēned to ſuffer death (Ponce Pilate being iudge) he was cruelly crucified, he gaue vp the ghoſt vpon the Croſſe, he was buried with great reuerence of Ioſeph and Nicodemus.

VVhat meaneth the fifth Article? He deſcended into hell, the third day he aroſe againe.

VVE muſt beleeue, that Chriſts body lyinge in the graue, his ſoule deſcēded into hell: not to ſuffer paynes, as ſome hereticks doe ſay, but for conſolation

Mat. 8. Luc. 14. Ephe. 4. 1. Cor. 15.

and cõfort of many Fathers there, and out of that place (called *Lymbus Patrum*) be looſed the ſoules of the bleſſed Fathers from captiuity, and caried them away with him: the thirde day he roſe againe frõ death to lyfe, manifeſtly ſhewing him ſelfe to his Diſciples, eating with them, and ſpeakinge of the kingdome of God.

Act.1.

VVhat meaneth the ſixth Article?

He aſcended into heauen.

VVE muſt beleeue, that our Lord Ieſus Chriſt, after that he had done all thinges neceſſarye for our redemption in his manhood, the fortith day after his glorious reſurrection, in the ſame manhoode maruelouſly aſcended into heauen with great glory and triumph, carying with him the ſoules whiche he had looſed from captiuity, and bondage of the diuel. And there doth ſit on the right

Act.1. Matt.16 Luc.14 Heb.1.

hande of God the Father: that is to ſay, Chriſt aſſumpted into heauen, is peaceably in great glory & maieſty, both iudgeth and diſpoſeth all things quietly & peaceably with God the Father ī euerlaſtinge bleſſednes (which is vnderſtanded by the right hand) where his ſeate was prepared from the beginning of the worlde.

VVhat meaneth the ſeuenth Article?

From thence he ſhal come to iudge the quicke and the deade.

VVE muſt beleeue, that Chriſt our Lord at the day of iudgement, in mans forme lyke as he did aſcēde, ſo ſhall come from heauen: to receaue the good people to eternall ioy, and to iudge the badd people to perpetuall payne. *Mat.25.*

VVhat meaneth the eight Article?

I beleeue in the Holy Ghoſt.

Ioh. 15. VVE muſt beleeue in God the holye Ghoſte (the third perſon in Trinity) proceedinge from the Father and the Sōne, beinge equall in power with thē. We muſt beleeue, that he teacheth the Catholike church all truth, and hath appointed the Byſhopes to gouerne & rule the ſayd Church, and that he ſanctifieth vs by the holy Sacramentes.

Act. 10

VVhat is the meaning of the ninth article? The holy Catholike Church.

VVE muſt beleeue one, holy, Catholicke and Apoſtolike Church: and we muſt beleeue the doctrine that is taught therein.

VVhat is the Church?

THe Church is a viſible companye of people, firſt gathered together of Chriſt & his diſciples, continued vnto this daye in a perpetuall ſucceſſion, in one Apoſto-

Aug. ca. 4. cont. epiſ. fundamen.

licke fayth, liuingé vnder Chriſt the head: and in earth, vnder his Vicar, Paſtour and cheefe Biſhoppe.

VVhy is the Church called one?

BEcauſe thereby are excluded all congregations of the malignant Church, which are deuided into ſundry ſchiſmes, ſectes, and opiniõs in doctrine, as the Lutherans Churche doth not agree with the Zuinglians, nor the Zuinglians with the Anabaptiſtes, &c. Therefore Chriſt his Church is called one, being gathered together in on ſpirit of Ieſus Chriſt. In this Church is confeſſed and worſhipped one God, one faith is cõfeſſed and taught, one baptiſme and one vniforme order of Sacramẽtes are miniſtred without ſchiſme or diuiſion, hauinge one Head in earth, Gods Vicarī the Apoſtolicke See, ſucceſſor to S. Peter.

VVhy is that Church called holy?

Ephe. 5 1.Cor. 6

BEcauſe in it we be ſanctified and made holy in receauinge ſo many benifites of God, as we haue receaued: the Church being Chriſts deere ſpouſe, the piller & foundation of truth, Chriſt hath ſanctified it by his pretious bloud-ſhedding: the bleſſed Martyrs, haue ſuffered cruell martyrdome therein: and many miracles haue bene wrought therin by the Apoſtles, Martyrs, Confeſſors, & Virgins, for the confirmation of their doctrine.

VVhy is the Church called Catholike.

Math. 28

BEcauſe euery where, at all times, and in moſt perſons, it both is, and hath bene.

VVhy is the Church called Apoſtolike?

BEcauſe it is founded vpon the Apoſtles, and in this Church

we can ſhew and prooue by lineall deſcent in the See of Rome, a ſucceſſion of Byſhoppes, which haue receaued & kept the Scriptures with the true expoſition thereof, traditions and obſeruations, from the Apoſtles to theſe our dayes, from one to an other: ſo that the true doctrine, principal traditions, general obſeruatiõs and cuſtomes vſed in the Church at this day, we are able to ſhew inſtituted or alowed by the Byſhopps ſucceeding lineally to the Apoſtles Peter and Paule, which dit ſit at Rome, there layinge a foundation of Chriſt his Church, and alſo ſuffred martyrdome there.

VVhat is the Communion of Saintes?

VVE muſt beleeue, that all good faithfull Chriſtian people, whether they be in heauen, earth, or purgatory, be members

of Christ his mistical body (which is the Church) and communicate & participate one with an other. The Saintes in heauen doe pray for vs in earth, and we participate of the benifite of their prayers & merites. We that be in this world doe communicate one with an other in prayers and the sacrifice of the Masse, with all good spiritual things, that be done in the vniuersall Church: we ougt to pray for them that be in Purgatory, & they may participate with vs of the Sacrifice of the Masse, and of our prayers, & other good deedes, and take releefe and benifite thereof.

VVhat meaneth the tenth Article?

Forgeuenes of sinnes.

Act.1. VVE must beleeue (if we remayne still in the Catholike Church) to haue remission & forgeuenes of sinnes: which is by the holy Sacramēts that take their efficacy,

& ſtrēgth of the merites of Chriſt his Paſſion.

VVhat meaneth the eleuenth Article?

The reſurrection of the body.

VVE muſt beleeue, that although our bodyes dye, & be eaten with wormes, or with wyld beaſts, or other wayes conſumed: yet at the day of iudgement the ſame bodyes with the ſame fleſh and bones ſhal ariſe agayne, & be vnited to our ſoules againe. 1.Cor.5.

VVhat meaneth the tvvelfth Article? The lyfe euerlaſting.

VVE muſt beleeue, that at the day of iudgemente, our ſoules & bodyes ſhal be ioyned together. And we muſt come before Chriſt, to geue a reckninge of our owne deedes, & they that haue done well, ſhal goe to euerlaſting ioy both body and ſoule: and they that haue done euil, ſhal goe to euerlaſtinge paynes both body and ſou- Math. 15

le: ſo that after this life, is an euerla-
ſting life, ether in ioy, or payne.

Athana. *This is the Catholike faith, the vvhich except vve vvholly and ſtedfaſtly beleeue, vvithout doubt vve ſhal periſh to euerlaſtinge damnation.*

VVhat is the ſumme of al the Articles of our Creede?

TO beleeue in harte, and con-
1. Ioh. 5 feſſe with mouthe, that our Lord God being moſt mighty in power, prudent in wiſdome, of an
Rom. 11 infinite goodnes, is one in nature and ſubſtance, & three in perſons, the Father, the Sonne and the holy Ghoſt, ſo that theſe three are one true, eternall and incomprehenſible God: of whom, by whom, and in whom all things are. Eſpecially yet creation apperteyneth to the Father, Redemption to the Sonne, and ſanctification to the holy Ghoſt.

VVho be alienated & vtterly seperated from the Church of Christ?

THe Iewes, and all Infidels, and they that by Apostacye forsake their faith. And heritiks which although they be christened, yet obstinatly defend errour agaynst the Catholicke fayth. Moreouer Schismatikes, which seperate them selues from peace and Catholike vnitie: also they that be lawfullye excommunicated. Al these maner of people are excluded from the Communion of Saints, the participation of Sacramentes, & suffrages of the Church: which be cleane voyd of a spirituall lyfe, & are in bondage of the diuell. Mat. 18. 1. Cor. 5.

VVhat is the moste playne rule of faith, vvherby Catholiks be decerned from heretikes.

THe most plaine rule to know a Catholike is: They that do professe the fayth of Christ, & the

whole authority of the Church, and ſteedfaſtly doe hold the doctrine and fayth of the Church, which the Doctours and Paſtours of the Catholike Church doe define and teach to be beleeued, are Catholikes. For he that wil not obey the Church (Chriſt him ſelfe ſayeth) let him be taken as an Heathen & Publican. He ſhal not haue God to be his father, that will not haue the Church to be his mother.

Mat.18.

Cypri.

CHAP. 2. (*Of Hope*)

Spe ſaluati ſumus.

By hope we are ſaued.

VVhat is hope?

HOpe is a vertue geuen from God aboue, wherby we looke for the goodnes of our ſaluatiō & euerlaſting lyfe with a ſure truſt.

VVhereof may vve learne the righte maner and vvay to truſt and aſke neceſſaries of God?

OF our Pater noſter, which our Lord & maiſter with his owne mouth, hath taught & appoynted vs to learne: wherein be ſeuen petitions, as here foloweth. *Mat. 6.*

1. Our Father which art in heauen, halowed be thy name.
2 Thy kingdome come.
3 Thy wil be done in earth, as it is in heauen.
4 Geue vs this daye our daylye bread.
5 And forgeue vs our treſpaſſes, as we forgeue them that treſpaſſe againſt vs.
6 And lead vs not into tẽptation.
7 But deliuer vs from euil. Amẽ.

VVhat meaneth the beginninge of this praier? Our Father vvhich art in heauen.

Rom.8
Gal.4
Ephe.1.

IT is a preface, which putteth vs in remembrance of an high and ſinguler benifite, that Chriſt our Sauiour hath obteined through his merites: whereby God the Father is content to receaue and take vs as his children and heyres by adoption. And by this ſweete name of the father, we are prouoked and allured, both to loue him agayne, & alſo to praye with greate truſte.

VVhat meaneth the firſt petition?
Thy name be halowed.

BY this petition we deſire, that lyke as God the Father is holy by nature, ſoe by grace in the holy Sacraments we may be made holy and be ſanctified, & that this gifte of holy feare (leſt we ſhould offend God) be ſo firmely planted in our harts, that therby all corruption of ſinne be expelled and excluded from vs, and that the loue of God

be ſo kindled in our hartes with purenes of lyfe, that with all our might and ſtrength we maye indeuour our ſelues, to magnifie, extol, & praiſe the honour, worſhip, & magnificence of the eternal Maieſtie, and what ſo euer appertaineth to the glory of the moſt high and mighty God the Father.

VVhat meaneth the ſecond petition? Thy kingdome come.

BY this petition we deſire and aſke, the glory of the heauenly kingdome, and euerlaſting felicity to be geuen to vs, that ſpeedely we may raigne with Chriſt for euer: which petition muſt be obteined by humility and meekenes on our parte, applying our ſelues to Gods mercie and pitie.

VVhat meaneth the third petition? Thy vvill be done in earth, as it is in heauen.

Rom.8. Mat.25. BY this petition we aſke & deſire the helpe of the diuine grace to be geuen to vs: that willingly, ſincerely, and conſtantly we may fulfil the wil of God the Father in earthe, as the bleſſed cõpanie doe in heauen.

VVhat meaneth the fourth petition?
Geue vs this day our dayly bread.

1.Tim.6. Mat.4. VVE deſire and aſke, that thoſe thinges may be geuen to vs, which apperteyne to the nouriſhment, and ſuſtentation of the lyfe of our bodies & ſouls: as meate, drinke & clothinge, the word of God, & the Sacraments of the Catholicke Church.

VVhat meaneth the fifth petition?
Forgeue vs our treſpaſſes
as vve, &c.

VVE deſire pardon & forgeuenes of our ſinnes, being redy to forgeue & remitte what offence ſoe euer any hath committed

againſt vs: and ſoe he that is not with all men in Charitye, can neuer truly ſay his Pater noſter. And as we ſhew mercy, pitie & compaſſiō vpon the poore, and to our inferiours that haue neede of vs: ſo God wil ſhew mercy, pity, & compaſſion vpon vs.

VVhat meaneth the ſixt petition? And leade vs not into temptation.

VVE deſire, that in ſo great imbecillitie, frayltie, & weakenes of lyfe, we may be vnderſet & vpholden with à diuine power and ſtrength: and that we may be defended againſt the diuel, the fleſh and the world, leſte by any meanes we be ouercome with tēptation of our ſaied ghoſtly ennemies, and geue conſent.

VVhat meaneth the ſeuenth petition? Deliuer vs from euil.

VVE deſire God the Father, that of al his gētil

beneficialnes he would deliuer vs from al aduerſities, and miſeries, both of body & ſoule, and from all occaſiõs of the ſame in this preſent lyfe, and in the lyfe to come. Amẽ. (Which is a much to ſay in Engliſh as, ſo be it) ſignifieth the hope to obteine al that is conteined in the petitions before going.

VVhat is the ſumme of the foure firſt petitions?

1. BY the firſt petition we deſire that the honour and glory of the Diuine maieſtie may be reuerenced & halowed among vs.

2. By the ſeconde we deſire our owne felicitie.

3. By the thirde petition we deſire due obedience to God.

4. By the fourth, neceſſarie ſuſtentation of our bodies and ſoules.

VVhat is the ſomme of the other three petitions?

THe other three petitions conteine the euil things and miſeries, that we ought to put away with prayer, as ſinnes, whiche ſhut vp the Kingdome of heauen from vs. And temptatiõs, which draw vs from God to ſinne. And calamities both of this life, & the life to come, except we be holpen by a Diuine grace. So our Pater noſter teacheth vs both to aſke good things, and to put away euil thinges by payer.

Of the Aue Maria.

Whereof came this maner of ſalutation to the bleſſed virgin Marie.

THe firſt parte came of the example of the Angel Gabriel whiche with great reuerẽce & humilitie did ſalute the virgin Marie, being ſent from god, to ſhew the wõderful ĩcarnatiõ of our ſauiour Chriſte our redemer, ſaying: *Haile ful of grace, our Lorde is vvith thee.*

The ſeconde of the example of S. Elizabeth whichbeing repleniſhed with the holy ghoſt, did ſalute her ſaying: *Bleſſed art thou among vvomē, and bleſſed is the fruit of thy vvombe.* Now thé continuance of this maner, of the ſalutation, commeth of the vſe & cuſtome of the catholik Churche, being taught by the holy ghoſt, this Angelical Salutation, to be a verye neceſſarie prayer of laude & prayſe, to be oftē ſaied, & to be ioyned to our Pater noſter.

VVhat frute or profit doth this Salutation bring vs?

IT doth reuiue and ſtirre vp in vs, the gracious and healthfull memory of the holy Virgin Mary & our Lords Incarnation. And furthermore it doth admoniſhe vs, & put vs in remembrance, that we may ſeeke to get the gracious fauour of the Virgin to make interceſſion for vs to de God.

VVhat may vve beleeue of this Salutation.

THe excellent gifts & praiſes of the incomparable Virgin: that ſhe was repleniſhed, and fulfilled with the giftes of God, and with moſt ſingular vertues: that ſhe was a Virgin and Mother: that ſhe was bleſſed among all women of all times: that ſhe was Mother of the King of al Kings, mother of Chriſt our Lord God. Alſo that ſhee was the procurer of grace, and mother of lyfe, which is Chriſt him ſelfe.

VVhy is the Aue Maria vſed ſo often to be ſaid for a prayer, ſeinge there is no petition in it?

VVHo ſo euer hath anye ſuite, or requeſt that he would gladly obtaine of a Prince, Magiſtrate, or his Superiour: he will vſe often wordes that will pleaſe and delighte the minde of him that his ſuite is to, that there-

by his mind may be moued with affection, and made attentiue to heare the Suiter, and graunte all his requeſte. So al Chriſtian people are ſuiters to God, and ought to make ſuite & requeſt for mercie, grace, and godly helpe, to attaine and come to eternal glorie. And for becauſe our bleſſed Lady was preelected & choſen of God before all other creatures, to be the mother of Chriſt, both God & man, & of that glorious Virgin Chriſt tooke his manhode, wherewith he redemed vs: therefore it is expediēt, to deſire the ſaid Mother of God to pray for vs, that by her interceſſion we may the better obteine our ſuite of God.

No wordes can be found in the holy Scripture of more efficacy and ſtrēgth, to moue the holy Trinitie mercifully to heare our ſuite, & graunte our requeſt, thē the An-

gelical Salutation.

Firſt what wordes can be more acceptable to God the Father, thé theſe wordes, that he him ſelf was the Author of, & (as one wold ſay) endited in heauen, and ſente them doune into earth by his mightie Archãgel Gabriel, when he had decreed mans redẽptiõ & ſaluation.

What wordes can be more pleaſant to god the Sonne, the ſecond perſon in Trinitie, then theſe wordes of the Angel, whereby his bleſſed Incarnation is moſte ſpecially remembred: that he being god, was alſo made man perfitly: taking his Manhode of the moſte pure blood of the bleſſed Virgin Marie, and was the bleſſed fruite of her wombe: whiche fruite was offered vpon the Croſſe for our redemption, the which fruite that the bleſſed Virgin brought forth, is really preſent in the bleſſed Sa-

crament of the Aulter, to fede and nouriſh the worthy receiuers, and to bringe euerlaſting life to them that receiue worthely. And alſo to be as a medicine, to expel the poyſon of the fruit that Eue firſt taſted of, which brought death and condemnation to all mankind.

What wordes can more pleaſe god the Holy Ghoſt, the thirde Perſon in Trinitie, thē theſe woordes that the Angel ſpake to the bleſſed Virgin Marie: by the which he did worke the miraculouſe Incarnation of our Sauiour in the Virgins wombe? So the will of the holy Trinitie was wrought by the Salutation of the Angell, to great ioy of Angels, & to the vnſpeakeable comfort of mankind: what words can be more ioyful to the bleſſed virgin Mary, then to heare theſe words that the Angel ſaluted her with, at the conception of our Sauiour

Sauiour Christ ī her wombe: whē Eua was turned into Aue, declaring her to be innocent, without spot of sinne, so ful of grace, as neuer any earthly creature was: in such sorte and maner to haue our Lorde God with her, as neuer any creature had: to haue such blessednes, as neuer any woman had: beinge a pure Virgin and mother, without greefe or paine, bringinge furthe such frute of her wōbe, as by his glorious Passion did redeeme the world? What can more moue the blessed virgin to pray to God for vs, then the Angelical salūtatiō (called commonly the *Aue Maria*) in the which is conteyned such misticall wordes (sayeth saint Bernard) that as often as it is said with a reuerent deuotion, it maketh angels glad, and the Diuels to quake and tremble. Therefore vpō these cōsideratiōs the holy Church

Eua turned into Aue.

Bernard.

doth vniuerſally and dayely vſe both in publike & priuate prayer, this Angelical Salutatiō, and commēdeth the ſame to al her obediēt Children.

CHAP. 3. (*Of Charitie*)

Si vis ad vitam ingredi, ſerua mandata.

If thow wilt enter into life, keepe the Commaundements.

Of the firſt Commaundement.

VVhat is Charitie?

Mat.22 *Iwc.10* *Mat.19* CHarity is a vertue geuen from God, by the keeping whereof (as Chriſt ſayed) we ſhal poſſeſſe euerlaſting lyfe in the kingdome of heauen.

Hovv many Commaundements of God be there?

Exo.20 *Matt.4* TEN wherof the firſt Commaundement is: Thou ſhalt haue none othet Goddes but one:

God the Father, god the Sonne, and God the holy Ghoſt, three Perſons, and one God. Thou ſhalt worſhip thy Lord God and only ſerue him.

VVhat meaneth this Commaundement?

IT doth prohibit and condemne all idolatrie and worſhipping of falſe Goddes, art magike, diuination, ſuperſtitions, obſeruations, and all wicked worſhipping. And vpon the cõtrary part it requireth, that we beleue in God, & worſhip him. *Exo.23* *Deu.18*

Hovv many maner of honours and vvorſhips be there.

THree, whiche be called *Latria* *Hyperdulia*, and *Dulia*.

VVhat is the honour and vvorſhip called Latria?

Latria is a Seruice, Adoration, honour & worſhip, that muſt be geuen only to God being the beginning & ende of euery crea-

ture. By this honour and worſhip called *Latria*: we muſt honour, worſhip, & reuerence the bleſſed Trinitie, and Chriſt incarnate the ſecond Perſon in Trinitie.

VVhat is the honour, vvorſhip, and reuerence called Hyperdulia.

HYperdulia, is a reuerence, worſhip, & honour, due vnto no other, but to ſuche as be moſt ioyned vnto God: as our moſte bleſſed Ladie mother of God of whom Chriſt tooke his manhode.

VVhat is the honour, vvorſhip, and reuerence, that is called Dulia?

Damaſc. lib. 4. ca. 16. DVlia, is a reuerence, worſhip, and honour apperteining to reuerende perſons both in heauen and in earth. By this honour called *Dulia*, we worſhip and honour the Angels and Saints in heauen. But we do not honour & worſhip Saintes, as putting more confidence and truſt in them, then in God,

nor with ſuche honour as is due to God. For we honour them as the frendes of God, being his Childré and heyres by grace, and our Aduocates and Interceſſours with God the gyuer of all honour. In earth we reuerence their Relikes and Images, but the honour is referred to the Saintes them ſelues. Alſo with this honour of *Dulia* we honour our Parentes, Superiours, & al reuerend perſons.

Hovv is Gods due honour & ſeruice geuen him?

IN our hartes by faith, hope and charitie: In our bodies by outward geſture and actes as Sacrifice and faſting, &c.

Hovv is it geuen by Faith?

IN beleeuing the xii. Articles of our Creede, bothe expreſſed in wordes, and vnderſtanded as holy Church doth beleue and teach: & in hauinge an inwarde deuotion *Faith.*

of minde toward God & his ſaīcts for his ſake.

Hovv muſt vve honour God by Hope?

Hope. VVE muſt haue a ſtedfaſt truſt in god, that of his mercy & grace (our good workes anſwearinge there vnto) he will reward vs with euerlaſting ioy in heauen.

Hovv muſt vve honour God by Charitie?

Charitie. Mat. 22. VVE muſt loue God with al our hartes ſo firmely, that neither for feare nor flattery, proſperitie, nor aduerſitie we be caried away from God. And that the loue of no creature remaine in our hartes, but for God and godlines. With al our ſoules we muſt loue god ſo faithfullye, that we had rather our ſoules ſhould be ſeuered from our bodies, then from god. This loue maketh al thinges light and eaſie: this loue cauſed the glo-

rious Martyrs to ſuffer al kynd of tormentes, both patiently and gladly for the feruēt loue of god. This ardent loue vnto God, cauſed the bleſſed Fathers in wyldernes to take great paines and penance vpō them, in faſting, and praying, weping and mourning. For their meate and drincke they vſed drye bread and cold water, herbes, roores, and barkes of trees, for their clothing, heare and ſake, the colde earth for a bedde: a hard ſtone for a pillowe: and were ready to ſuffer any cruell death for Chriſts ſake: their hartes were ſo kindled with a burning Charitie towardes God.

Hovv many vvayes, is the firſt Commaundement broken concerning faith?

Seuen maner of wayes, that is to ſay. *Faith.*

1 By Infidelitie.

2 Doubting in faith.

3 Presumptuous searching of faith.
4 Denying of faith.
5 Tempting of God.
6 Vnreuerence of god.
7 And Arte Magike.

VVho be they, that breake the first commaundment of God by Infidelitie.

Infidelitie.

ALL heretiks, idolaters, Turks and Iewes, and al they that doe not professe the catholike faith both in hart, woord and dede, that our godfathers and godmothers promised for vs in Baptisme: And al they that neglecte to learne the Articles of our faith, and the Cõmaundementes of god. For we ought to learne the said Articles of our faith & ten Cõmaundements, before we receiue the blessed Sacrament of the Altar.

VVho be they that breake the first commaundement by doubting in Faith.

THey that doe not ſtedfaſtly beleue, but doubt whether there be a Paradiſe, a hel, and a Purgatorie. Alſo they that doe not ſtedfaſtly beleue the bleſſed Sacramēt of the Aulter, and other Sacramentes of the Catholike Churche. For he that doubteth in faith, miſtruſteth the certaintie of Gods worde. *Doubting in Faith.*

VVho be they that breake this Commaundement, by preſumptuous ſearching of Faith.

THey that preſumptuouſly ſearche the Articles of Faith or doubting, diſpute of Faith and Veritie. And they that wil beleue nothing concerning Faith, but that whiche can be tryed and ſhewed by reaſon: for faith hath no merit where mans reaſon geueth experimēt. No man can trie out his faith by reaſon. *Preſumptuous ſerching of faith.* *S. Grego.*

VVho breaketh the first Commaundement by denying of Faith?

Denying of fayth. THey that wil not confesse the Catholike Faith with their mouthes, although they beleue it in their harts for a Christian man ought to be of such constancie, that he should rather suffer his life to be taken frō him, then his faith. *Rom. 10.* And S. Paule saith: *vve beleue in hart, to righteousnes, and confesse in mouth to salvation.*

VVho breaketh the first Commaundement of God by tempting of God?

Teptinge of God. THey that require of God, or of his Saintes, miracles: and seeke to be holpen of God by miracle where they may be holpen by other meanes. And they that for pouertie, sickenes, or aduersitie, doe murmur and grudge, that God wil not graunt them their desire, when peraduenture they desire against their soules health. For

many times god doth not geue vs that, which we desire: to the intent he may geue vs that which is better for vs.

VVho breaketh the first Commaundemrnt of God by vnreuerence of God?

THey that doe not geue due reuerence to God, and his saīts, or to there Relikes & Images. Secondly, they that vnworthely receiue the blessed Sacrament of the Aulter. Thirdly, they that vnreuerently behaue thē selues before the blessed Sacrament. Fourthly, they that vnreuerētly behaue them selues in the Church, or other places dedicated to gods seruice: as they that wil not pray with their mouthes, kneele vpon their knees, knocke vpon their breastes, hold vp their hands and lift vp their eyes when order requireth, and necessitie or reason dispenseth not. *Vnreuerence of God.*

VVho breaketh the first Commaundement by art Magik?

Art magike. THey that of purpose tel destinies by taking of lottes, or verses in the scriptures, Enchāters, witches, Sorcerers, interpreters of dreames, & suche like prohibited by the lawe of God: and all they that aduisedly vse their help to recouer health, or to get a thing that is lost.

Hovv many vvayes is the first Commaundement broken, concerning hope?

THree maner of wayes: By desperation, by presumption of gods mercy, and presumption of our good workes.

VVho breaketh the first Commaundement by desperation?

Desperation. FIrst, they that by tentatiō of the Diuel, pusilanimitie, or other infirmitie destroy themselues vpō mistrust of gods mercy. Secondly

they that doe thinke their ſinnes ſo great, that God either can not, or wil not forgeue their ſinnes. Thirdly, they that heape ſinne vpō ſinne and will not go about to get remiſſion of their ſinnes. All ſuch breake this Commaundement.

VVho breaketh the firſt Commaundement by preſumption of Gods mercy?

FIrſt, they that continue in ſinne ſtill, truſting to haue mercy without Penance, and euerlaſting life without good workes: & will ſay, God hath created them, and redemed them, and therefore he muſt needes ſaue them. Secondly, they that truſt only by Chriſtes Paſſion, or by onlye faith to be ſaued. Thirdly, they that continue in ſinne ſtil, truſting in the hower of death to aſke mercy and to haue it: which is a preſumption without all diſcretion. For when the hart is pinched

Preſumption of Gods mercy.

with pangs of death, the bodie vexed with ſickeneſſe, the minde toſſed with the perplexitie of hel-fyre, and both bodie and ſoule inuironned & compaſſed about with horrible ſwarmes of Diuels: then commonly grace & memory faileth to aſke mercie. And then it fareth (as Scripture ſaith) *He that loueth danger, ſhal periſh in it.* For he that wil not ſeke for mercy when he may, often lacketh it when he would haue it. Al ſuch breake the Commaundement of God by preſumption of gods mercie.

Eccle. 3.

VVho breaketh the firſt Commaundement by preſumption of good vvorkes?

Preſumption of good vvorks.

AL they that thinke their merits ſo great, that they ought to haue no aduerſitie in this life, and that they ſhall poſſeſſe heauen onely by their merites. And they that thinke they can merit of them

ſelues, without the continual grace of god. Such breake the Commaundement of God by preſumption of good workes.

Hovv many vvayes is the firſt Commaundement broken, concerning Charitie?

THree maner of wayes, by loue of worldly thinges, by wordly feare, and ſeruile feare. *Charitie*

VVho breaketh the firſt commaundemẽt by loue of vvorldy thinges?

FYrſt of al, they that loue wife, childe, maiſter, frinde, or them ſelues more then god. Secondly, they that for worldly gaynes, preferrement, or carnal pleaſure neglecte their dutie to god. Thirdly they that be more careful for worldly things, then for heauẽly things, & would ſtil remaine in this world if they might. For the loue of god, & the world can not dwel together in one hart. Nor one hart can *Loue of vvorldly things.*

ſerue God & Mammon. Al ſuch breake the Commaundement of God.

VVho breaketh the firſt commaundement by vvorldly feare?

Vworldly feare. FIrſt of all, they that for feare of Princes, Lordes, Magiſtrates or Maiſters, doe not obey the Commaundement of God. Secondly, they that feare more the diſpleaſure of any man, then of god. Thirdly they that for feare to be talked of or ſcorned, withdraw them ſelues from Diuine ſeruice, or woorſhipping of God, or of his Saintes. Suche breake this commaundement of God.

VVho breaketh the firſt Commaundement by ſeruile feare?

Seruile feare. AL they that keepe the Commaundementes of god only for feare of puniſhemente in helfire, & not for the loue of god: all ſuche breake this Cõmaundemẽt of god.

of god.

Howv many cauſes be there that moue vs to loue God aboue al thinges?

Seuen eſpecially.

Vvhy we ought to loue god.

1 Gods chief goodnes.
2 He loued vs firſt.
3 He is our Father.
4 He hath redemed vs.
5 He prouideth cõtinually for vs.
6 He is preſente vnto vs in the bleſſed Sacrament.
7 He promiſeth to vs a rewarde, that eye neuer ſawe, that eare neuer heard, that hart neuer thought.

Of the ſecond Commandement.

VVhat is the ſecond Commaundement of God.

THou ſhalt not take the name of god in vaine.

VVhat meaneth this Commaundemẽt?

IT doth forbid and cõdemne the abuſinge & vnreuerent takinge of the name of God, and his Saints, *Ecclc. 22* *Mat. 5*

or any creature: which is committed of periurers, and blaſphemers. No man may ſweare an othe without a greate cauſe, and that muſt be before a Iudge in veritie, iniuſtice, and iudgement: that is, truly, vprightly, and aduiſedlye. Otherwyſe all our talke ought to be, yea, and nay.

Hovv many vvayes is the name of God taken in vayne?

FIue maner of wayes: By periurie, blaſphemie, vnlawfull vowes, breaking of lawful vowes, and by vnaduiſed takinge of the name of God and his Saints.

Hovv many vvayes is God offended by Periurie?

1. *Falſitie.* SEuen maner of wayes. Firſt by falſitie, in calling God or his Saints to witneſſe, affirming with an othe that, which is falſe: or that, which we thinke to be falſe.

Secondly by doubtefulnes, affirming with an othe that, which we be in doubte of, although it proue true afterward. 2. *Doubtfulnes.*

Thirdlye, if we promiſe with an othe to an other that, which we intend not to perfourme. 3. *Promiſe*

Fourthly, if by crafte or ſubtiltie of words in an othe we goe about to deceiue the hearers vnderſtandinge. 4. *Crafte in vvordes.*

Fiftly, if we ſweare to doe a noughtie acte or deede, which othe is not to be kept. 5. *An euill deede.*

Sixtly, if we ſweare to omitte a good deede, or worke of Charity, which othe is not to be kept. 6. *Omitte a good deede.*

Seuenthly, if of purpoſe we compel any man to periurie. 7. *Blaſphemie.*

Howw many vvayes is God offended by blaſphemie.

SEuen maner of wayes: Firſt if we ſweare by falſe Gods. 1.

Secondlye, if we attribute vnto 2.

God, that, which doth not agree to him: as to say, God is not righteous or merciful.

3. Thirdly, if we deny any thing, that agreeth to God: as to denye God to take care of mortal things.

4. Fourthly, if we attribute vnto a creature, that, which only agreeth to God: as if we attribute to the diuel and fortune the power and dominion of al things.

5. Fiftly, if we attribute members to God, as concerning his diuinity.

6. Sixtly, if we curse God or his Saintes, and wil saye: God is not righteous, if we may not haue our owne will. For as light is odious to sore eyes, and good meate vnsauerye to the sicke: so Gods mercy displeaseth euil & wicked people.

7. Seuenthly, if we doe iniurie to God or to his Saints.

How many wayes is God offended by vnlawfull vowes?

FOure maner of wayes. Firſt if we make a vow, to doe an euill deede: as to kill a man, or to mayme him. 1. *Vnlawfull vowes.*

Secondly, if we make a vowe agaynſt a godly porpoſe: as not to enter into religion, or not to geue almes. 2.

Thirdly, if we vowe a lawfull vowe for an euill intent, that we may haue our vnlawful purpoſe, ſo to make God author of euil. 3.

Fourthly, if we make a vowe that is fooliſh, vndiſcreete, or vnreaſonable. And if we do not performe our lawfull vowe in due time, we breake Gods commaundement: yet ſome vowes for a reſonable cauſe may be changed or diſpenced with, by them that haue authoritie to diſpence. 4.

Alſo, we may breake the ſecond

commandement of God by vnaduiſed takinge of the name of God: as if without nede or compulſion we ſweare in things that be certayne, or if we ſweare of a peruerſe cuſtome, or of purpoſe by God or his Saintes in idle talke or anger. For he that is accuſtomed to ſweare, can not eſcape periurie.

Of the third Commaundemét.

VVhat is the third Commaundement of God?

Exod. 22. REmember that thow ſanctifie, & kepe holy the Sabboth daye. In Moyſes lawe the people were commaunded to ſanctifie & keepe holye the Sabbothe daye, which day we call Saturday, or the ſeuenth day. For after that almighty god had created al kinde of creatures in ſix dayes, the ſeuenth day he reſted or ceaſed to create any new creature. But in the law of

grace we doe not ſanctifie or keepe holy the ſeuenth day, called the Saturday: but we ſanctifie or keepe holy the day folowing, called the Sunday, or our Lords day: in the which day chriſt our Lord aroſe from death, making mankind (that was created earthly) a heuenly creation, in the day of his reſurrection. This precepte of ſãctifying or keepinge holy the Sonday, or our Lordes day, doth conteyne vnder it, all feaſtes & holy dayes inſtituted & commaunded by the Church. And we doe ſanctifye the holy day, when we applye our ſelues to the worſhipping of God. Therfore vpon Sondaies & holy daies we ought to ſearch our conſcience, & purge it from ſinne: we ſhould crye & call vnto God for mercy & grace, thanking him for his manifould benifits beſtowed vpon vs: we ought to haue in

Leui 3.1
Hier. 14.
Num. 15.

memory Christs Passion, Paradise, Hel & Purgatory, so to absteine from sinne, & exercise our selues in thinges that be godly for our soules health: as in goinge to the Church, to pray deuoutly, reuerẽtly to heare Masse and other Diuine seruice.

Howv manye vvayes is the holy daye broken?

FOure maner of wayes. By seruile worke, by omitting the woorshipping of God, by vnreuerence of holy things, by wantõ or vnlawful playes.

Howv is the holy day broken by seruile vvorke or labour.

Sernile vvorke. IF vpon Sundayes or holydayes we worke, or cause other to worke any seruile labour, that properly perteyneth to seruantes: as plowghing cartyng, digging, and such like, or doe vse handy craftes. How be it for pitie or necessitie,

ſome thinges be permitted to be done vpon holy dayes: as dreſſing of meate, preparing of a medicine, burying the deade, & ſuch like. Alſo it is permitted vpon holy dayes, to excerciſe the liberal ſcié-ces, as to diſpute, or ſtudie, to ſing, or to play vpon inſtruments. And if neceſſitie doe conſtraine to take a iourney vpon the holy day, it is permitted.

Hovv is the holy day broken in omitting the vvorſhip of God?

IF euery Sunday and holy day we be not preſent at Diuine ſeruice, & if we doe not heare wholy one Maſſe with a deuout reuerent minde: or if we doe not ſay our Diuine ſeruice that we be bound vnto, if we be not confeſſed at Eaſter and receiue the Sacrament. In omitting theſe and ſuche like, we breake the holy day.

Omitting the vvorſhip of God.

Hovv is the holy day broken, by vnreuerence of holy thimges?

Vn reuerence of holy things.

IF we heare Masse vnreuerently, as talking, walking, gasing, or occupiyng our selues idely. And if we misuse the church or church yarde, or pollute the same, or if we vse any thing forbidden by Christ or his Church, we brake the holy day

Hovv is the holy day broken by playes pastymes, or gammyng?

Playes or gaminge.

IF we mispende the holy day in vnthrifty games, as cardes and dise for couetousnes, or when we should be at Diuine seruice: or if we vse daunsing for wantonnes, or if we idlely straye about, when we should be at Diuine seruice: or if we frequēt tauernes or bowling allayes, or if we vse any vnhoneſt place or compagny. By these waies & such like we breake the holy

day, and ſo offende God.

Of the fourth Cõmaundement.

VVhat is the fourth Commandement of God?

HOnour thy Father and Mother, that thy dayes may be long vpon earth. *Exo.20.*

In vvhat thinges doth the honour conſiſt, that vve muſt do to our Fathers and Mothers?

IN three thinges. In reuerence, obediẽce, and ſuccuring them. *Ephe.6. Col.3.*

Hovv muſt vve reuerence our Fathers and Mothers?

IN louing them, doing good to them, in praying for then, being afrayd leaſt we ſhould offend them in worde or dede In geuing place to them: we muſt reuerence them both in wordes and geſture. *Reuerence to our parents.*

Hovv do vve offend in not reuerencing our parentes?

Vnreuerence to our parents.

First, if we neglect our natural parents or kinsfolkes being in pouerty or misery, if we deride or scorne them, or stirre them to angre, or if we desire their death for hatred towardes them, or for desire of inheritance, goodes or honour, and by suche like, we breake gods precept.

Reuerẽce to our spiritual fathers.

Secondely, we breake the commaundement of God, if we do not reuerence our Prelates, Bishops, ghostly Fathers, & other spiritual rulers and gouuerners in Christs Church, that haue cure & charge of soules. For who soeuer doth cõtemne, despise, or scorne either their carnal parents: or spiritual fathers: be accursed of God, as Cham was for laughing at his father Noe.

Rom. 13. Heb. 13. 1. Pet. 2.

Gen. 9.

Thirdely, we breake this Commaundement of God: if we doe not reuerence our God Fathers & God mothers, our superiours and

elders both in age, grauitie, wiſdome, vertue and learning, or in office, authoritie and dignitie.

In vvhat thinges muſt vve obey our parentes?

IN all thinges apperteyning to God, or good maners, in things that be honeſt & lawful. We muſt obey them by the example of our Sauiour Chriſt, which was obediēt to his parētes. And as we be bound to obey our carnal parents, ſo we be bound to obey our Prelats, Biſhops and ſpiritual gouernours in Chriſtes Churche: we are bound to obey their precepts, & firmely to kepe their doctrine, that they haue taught vs, for our ſoules health.

Obediēce to carnal parents.

Obediēce to ſpiritual Fathers.

We muſt diligētly take hede that we be not caried away with any ſtrange heretical doctrine, & that we intāgle not our ſelues ī ſchiſm: ſtedfaſtly we muſt cleaue & ſticke

to the doctrine concerning faith and Religiō, that hath bene taught in Christes Churche by a succession of Pastours and Bishops comming linealy from the Apostles. Whose doctrine is deriued from the Apostles to this day from one to an other. Who soeuer doth not obey these spiritual Fathers, doth greatly offend God.

In vvhat thinges must vve succour our parentes?

IN comforting them: and ministring necessaries to them. For if any be so vnnatural: that they wil not confort them, vvhen they be aliue, and pray for them when they be dead: they breake the commaundement of God.

Succour our Parents.

Also by this Commaundement euery man and woman is bound to pay truely their tythes to their Prelates, & al other debtes and dueties due vnto others.

And as the children be bound to obey their parentes, so fathers and mothers ought to geue good exãple to their Children. But some parentes seeke so muche to enrich their Childrẽ in worldely thinges: that they pourchase euerlasting damnation both to them selues and to their children. Such parentes shew them selues to care only for the body, and not for the soule. If they see their Children in pouertie or misere, they lament: but to see their Children in synful life, they litle passe there of. *Ephe.6.*

Of the fyfth Commaundement.

Vvhatis the fisth cõmaundement of god?

THou shal not kil. That is to be vnderstand: thou shalt not without iuste authoritie kil or hurt any man in bodie or in soule. And therefore both the Iudge in the common wealth doth laufully put offẽders to death, or otherwise pu- *Exo.20. Matt.5. Deu.5.*

niſh them bodily, and the Biſhop doth lawfully excõmunicate wicked or diſobedient perſons, for the preſeruatiõ of peace & trãquilitie ĩ the cõmõ wealth, & ĩ the churche.

Hovv many vvayes do vve breake this Commaundement.

1. THere maner of wayes. Firſt if we kil, hurte or maime wilfully our ſelues, or any other: or if we commaund any man vniuſtly to be killed, or hurt or geue counſel, aide or helpe there vnto.

2. Secõdly, if women by medicine, as by herbes, drinkes, or by any other meanes kill their Children after their conception: Or if any man kill the Childe in the mothers wombe by ſtrokes or by other meanes. Or if any man or woman procure barrennes to them ſelues, or to any other,

3. Thirdly, They breake this Commaundemẽt, that by witchcraft, or by

by any ſuche diueliſh meanes, bee the cauſe of any mans death.

Fourthly, They that ſhorten their life by ſurfeiting with meates and drinkes, or by riotous wanton life. 4.

Fifthly, Princes, and ſuch as be in authoritie, if they make lawes to put innocentes to death, or any man vniuſtly: as they that haue made lawes to put the holy Martyrs to death: for cõfeſſing Chriſt and the Catholike faith. 5.

Sixtly, They that of malice doe wiſh hurte death or damnation to any man: or they that reioyſe of any mans aduerſitie: or be ſorie to heare of other mens felicitie or they that ſpeake cõtumelioufly of any man: or they that deſire God to take vengeance vpon any man or woman. 6.

Seuenthly, They that neglecte to ſuccour & helpe them that be in 7.

Ambr. extreme neceſſitie. Saint Ambroſe doth ſay feede them that be like to die for hungre: for if thou doe not fede thou haſt killed.

8. Eighthly, They that do imagine hurt or diſpleaſure to any man: or make conſpiracies, or take counſel to impriſon, to vexe or trouble innocentes, or any man for a godly cauſe, as for the Catholike faith, or Religion.

9. Ninthly, They that haue offended any man, & will not aſke forgeuenes. And they that will not forgeue them whiche haue offended, but wil doe euil for euil.

10. Tenthly, They that kil the ſoules of the people with hereſy, or wicked doctrine, or counſel, wherby ſoules are brought to dãnatiõ. And they that corrupte youthe with wicked doctrine, or by any meanes corrupt good maners.

11. Eleuenthly, They that ſhew euil

example in worde, or dede, & they that wil not admoniſh their neighbour offending.

Twelfthly, Fathers, Mothers, & Scholmaiſters, if they doe not correcte Children offending with the rodde diſcretely: for he that ſpareth the rodde, hateth the childe (ſaith Salomon) They that wil not correcte children offending, kill their ſoules. By correcting Childrē with the rodde: fathers mothers: & maiſters may deliuer the Childrēs ſoules frō hel. Therefore it is better to be vnborne, then vntaught. But in doing correctiō: angre muſt folowe reaſō, & be ruled by reaſon 12. Pro. 23.

We muſt beware, that we breake not this fyfth Commaundement of God, in any of theſe twelue wayes before ſaid.

Of the ſixth Commaundemēt.

VVhat is the ſixth Commaundement of God.

Exo.20. THou ſhalt not cõmit aduoutry. Vnder this Commaundement is forbidden all vnlawfull
1.Co.6. companie in leachery: whether it be fornication betwene vnmaried perſõs: deflouring of virgins, rape,
Matt.5. inceſt betwene kinſfokles: ſacrilege, as pretẽded mariage of prieſtes or betwen religious perſons, or in ſinne againſt nature: which is moſt horrible in the ſight of God. Alſo they that be vnlawfully married & inordinately geue them ſelues to carnal luſt. For the eſpecial cauſe of mariage ought to be, for procrea-
Ephe.5. tion of Children. And vnder this
2.The.4. precept is alſo forbidden al cõſent in delectatiõ, & voluptuous pleaſure of carnal concupiſcence and leachery: as vnhoneſt handling or touching them ſelues or others for luſt or vnlawful appetite, wherby nature is ſtirred, or concupiſcence kindled.

In like maner they that ſuffer others willingly, & vnhoneſtly to touche or handle them. Alſo by inordinate or laſciuious kiſſing or clipping, by bawdy ſonges: or vnhoneſt talking, or by any diſſolute behauiour: as wanton & vnchaſt ſight, daunſing to the intẽt to procure wantõ loue, or to moue any to fylthie ſinne. Alſo they that be bawdes, to bring any perſons together to committe ſinne: or they that geue counſel, aide, ſuccour or helpe there vnto in woorde or in dede. Finally if in our hartes we geue a ful deliberate conſent to fylthy ſinne of the fleſh: whiche may come of vnchaſt ſight: or talking, or of fylthy thoughtes, and imaginations: although we doe not accompliſh our filthy luſt neither in dede, nor in wordes, yet we may offende deadly. By all theſe wayes a fore ſayd we may breake

the sixt Commaundemēt of God, and so set our selues in a damnable state.

VVhat meanes must vve vse to auoyd the fylthy sinne of the flesh?

Innocentius. FIrst we must consider: that leachery corrupteth euery age, it cōfoundeth all the senses, it breaketh all order, it peruerteth euery degree, it assaulteth yong and old, men, and women, wyse & simple: Bernar. superiours and inferiours, it weakneth the body: and killeth the soule, it leeseth good fame: and offendeth the neighbour, it leeseth God: and winneth the Diuel, it dulleth the witte: and maketh men beastly: of the temple and membres of Christ, it maketh the temple and membres of the Diuel. Ephe. 5. Fornicatours and vncleane liuers shall haue no inheritance in the Kingdome of god: but their portion and part shall be in the lake Apo. 21

that burneth with fire and brimſtine. Saint Hierome compareth leachery to helfyre, whoſe flame is pride, whoſe ſparks are vngodly talke, whoſe ſmoke is infamie, whoſe end is pouerty, miſery, and helfyre. *Hieron.*

Conſider moreouer, the more that any man geueth him ſelf to voluptuous carnall pleaſure, willing to ſatiſfie his filthy concupiſcence: the more ſhall his deſire increaſe, and the leſſe ſhall he be ſatiſfied. It is but a moment: that this fylthy luſt delighteth: but the painful torments due for the ſame, be eternall in helfire. They that wil auoyde this fylthy ſinne: firſt muſt kepe their hartes cleane from ydle fylthy thoughtes, by holy meditations of Chriſt & his Saints. Secōdly, they muſt ſhut vp their eyes from vaine aſpectes, & their eares from vngodly talke. Thirdly, they

muſt ſhutte vp their mouthes frō all talke ſounding to ſinne, and vſe deuout prayer. Fourthly, they muſt chaſtice their bodies with abſtinēce and faſting, watching and exerciſing of ſome godly labour: & flee from ydelnes and euil company: ſo by the helpe of Goddes grace this fylthy damnable ſinne may be auoyded.

Of the ſeuenth Cōmaundemēt.

VVhat is the ſeuenth Commaundement of God?

Exo.20 THou ſhal commit no theft. By this Commaundemēt we are forbidden, to take, kepe, or occupie any thing that is an other mans againſt the right owners will, by violence, fraude, or deceite.

Howv many vvayes doe vve breake this precept?

1. Sacrilege SEuenteine wayes. Firſt, by ſacrilege, as robbing of Churches,

taking any thing away that is dedicate to God or to his Saintes, out of the Churche or halowed place, & putting it to profane vse.

Secondly, by Simony, in bying, or selling, or making any Simoniacall pacte for spirituall giftes, or ecclesiasticall promotion: as patrones that nominate or geue any ecclesiasticall benefice or promotion for profit or gaines, either to them selues, or to some frind of theirs. They also breake this cõmaundement, that obteine holy Orders by geuing of mony or mony worth: and they that geue mony for any Ecclesiasticall promotion, or promise any part of their benefice or spirituall liuing, to the intent to obteine any such spirituall liuing. Whosoeuer doth so geue or receiue any such spirituall liuing, doth not only commit grieuous sinne, but ought to be depriued, & make

2. *Simony.* *Act. 8.*

restitution to the Church.

Vsury. Thirdly, by vsurie in lending
Psal.14 mony, to the ītēt to haue the same summes of mony againe with gaines either in mony or mony worth. Al suche vsurers are bound to make restitution to the partie. Yet he that is vrged with greate necessity, & can helpe himselfe by no other meanes, doth not offende in borowing mony & promising gaine.

4. Fourthly, by theft, spoiling or
Theft. robbing openly or secretly.

5. Fifthly, by deceiuing or defrauding, or by any meanes doing wrong to childrē during their nōage.

6. Sixthly, by bargayning or bying any thing of seruauntes, or of any that hath no authoritie to sell.

7. Seuenthly, they that will not paie their debts or wages that thei owe to any man.

8. Eightly, they that vse extortion, polling, or oppression of their sub-

iectes or tenantes.

Ninthly, ſcholers that receiue mo- 9.
ny of their parēts to bui neceſſaries
with, if thei beſtowe it vpō vanities

Tenthly, they that deceiue any 10.
man in paying counterfeited mo-
ny or gold for good and lawfull,
although they haue receiued the
ſame for good of others.

Eleuenthly, they that hurt or de- 11.
ſtroy other mens goods, either
opēly or priuily, and they that will
not make a recompenſe for hurt
done to their power.

Twelfthly, they that do not 12.
their worke truly, that they are
hyred to work: & they are bound
to make reſtitution of the dam-
mage and loſſe.

Thirtenthly, they that retayne 13.
or kepe any thing that they haue
found whiche an other hath loſt
by negligence againſt his wil. For *August.*
what thou haſt found and not re-

ſtored, thou haſt ſtolen if thou know the owner. And if by diligent ſearch and inquiſition thou canſte not finde the right owner, thou art bound to geue vnto the poore what thou haſt found.

14. Fourtenthly, they that vſe vntrue weights or meaſures in buying or ſelling, or they that ſel that for good, whiche they know to be nought: or ſell one thing for an other, whereby the buyer is deceiued or in bargaining vſe crafty or ſubtill wordes.

15. Fiftenthly, they that vſe craft or deceite in gaming for couetouſnes ſuche are bound to make reſtitution.

16. Sixtinthly, he that taketh an actiō vniuſtly againſt any man for gaines: or doth geue counſell ayd or conſent: or they that praiſe any man in a naughty act, or they that hold their peace, when they may

let an euil dede, deceit, or vnrighteouſnes to be done to any man.

Seuententhly, they that be in authoritie, if they doe not make lawes, & prouiſion to their power, to repreſſe all iniuries, wronges & deceits before ſayd: for in all theſe ſeuentene wayes the Commaundment of God is broken. 17.

Of the eighth Cõmaundement.

VVhat is the eighth Commaundement of God?

THou ſhalt beare no falſe witneſſe againſt thy neighbour. *Exo. 20.*

Firſt, by this commaundement is forbidden all hurtfull lying, whether it be in iudgemẽt, or in cõmõ and familiar talke: wherby hurte commeth to any man or woman. 1.

Secondly, it is forbidden, to ſlaunder or to ſpeake euill of any man, or to manifeſte the ſecrete ſinne of any man. 2. *Slaunder.*

3. Thirdly, it is forbidde, to dispraise, or diminish the good dedes, or actes of any man, to bring him out of fauour or estimation.

4. Fourthly, it is forbidden, to vse craft to hide the truth, being called in iudgemēt to witnesse the truth.

5. Fifthly, it is forbidden, to deride
Derision. or scorne others with scornefull woords, or to obiect a crime to do displeasure to any man or woman.

6. Sixthly, it is forbidden, to de-
Detraction. tracte or impaire the good name or fame of any that is absente whether they say true or false, they ought to restore their good name and fame.

7. Seuenthly, it is forbidden to take
Ephe.7 pleasure to heare euill spoken of any man or woman: for euery man ought to aunswer for his neighbour, to defend his good fame.

8. Eighthly, he doth offende God grieuously, that dothe defame or

ſlaunder him ſelfe.

Ninthly, they that curſe them ſelues or others with euill wordes of miſchiefe, or vengeance, or ſuch like vngodly wordes: & alſo they that aſke vngeance or miſchief vpon vnreaſonable creatures, as cattel, corne, ground, & ſuch like, breake Gods precept. 9.

Tenthly, it is forbidden to iudge raſhly, or to take, or to interprete the wordes or deedes of any man in the worſt parte: for in thinges that be doubtfull, wee ought to iudge the beſt. 10. *Raſh iudgement.*

Eleuenthly, it is forbidden to vſe whiſpering: with contentious woordes to prouoke any man to wrath: or to ſet diſſenſiō betwene party, and party, or to cauſe diſſenſion to continue. 11. *Vvhiſpering.*

Twelfthly, it is forbidden to vſe flatterie as to praiſe any man or womā of a dede that is deadly ſin- 12. *Flatterie*

.ie, or to praiſe any mā or womā to the intent to hurt thē in bodie or ſoule, or by flattering or praiſing to be the cauſe of deadly ſinne.

13. *Diſſimulation.* Thirtenthly, it is forbiddē, to vſe diſſimulation in woordes or deedes. Alſo it is forbidden, to break honeſt and lawfull promiſes.

14. *Hereſie. 2.Pet.2.* Fourtenthly, it is forbidden, to hurt the ſoules of the people with hereſie and falſe doctrine, contrary to the Catholike faith, whereby the people are deceiued, and brought into ſtate of damnation. Heretikes beare falſe witnes with the Diuel againſt chriſt, & his deare ſpouſe the Catholike Churche. *Cypria-nus.* They mainteine falſitie againſt the truth, & although they be puniſhed or put to death by burning or other wiſe: yet they receiue no croune of Martyrdome, but they receiue puniſhment woorthily for their infidelitie and falſe witneſſe

againſt

againſt the truth. So heretikes be Children, Martyrs, & witneſſe for the Diuel againſt Chriſt and his Church. Thus all maner of lies are to be deteſted and are forbiden by the Commaundement of God.

Of the ninth Cómaundement.

VVhat is the ninth Commaundement of God?

THou ſhalt not couet or vnlaw- *Exo.20.*
fully deſire thy neighbours wife, mayde or daughter. As in the *Matt.5.*
ſixt cómaũdmẽt al carnal luſt outwardly apperteyning to the ſinne of the fleſh is forbidden: ſo in this precepte is forbidden all inward concupiſcence and vnlawfull carnal deſire of thy neighbours wife daughter, or maide, in hart & mind for many are chaſte in body, that haue cómitted adulterie or leachery in wil. Chriſt ſaith in the goſpel: *Matt.5.*
He that looketh vpon a woman,

coueting in his minde to committe carnall acte with her: already in his harte he hath committed leachery with her: for although the thoughts be hidden from man: and can not be iudged by mānes lawe: yet all thinges that we imagine or thinke in our hartes, are open and vnhid to the eyes of God. And the will & intente that is ready to cōmitte ſinne, is reputed before God as the fact and deede done, being letted againſt the will. For he that hath full wil to cōmitte leachery, if opportunitie oftime would ſerue: breaketh this Cōmaundement. Alſo they that be negligēt to reſiſt tēptation or to repreſſe & refraine the paſſions or cōcupiſcēce of the fleſh, or ſuffer thoughts of carnalitie to continue with delectation in their mindes. For euery one ought to defende their chaſtitie, as their liues. Finally, they that trimme or

deck them ſelues to allure & prouoke others to their carnall loue, or vſe flattery or diſſimulation to prouoke other to ſinne: all ſuche breake the cõmaundemẽt of god.

Of the tenth Commaundement.

VVhat is the tenth Commaundement of God?

THou ſhalt not couet thy neighbours goods. As in the eighth Commaudement, the outward act of theft, dammage and hinderaunce is forbidden to be done to thy neighbour in his ſoule, bodie, or goodes: ſo in this tenth Commaundemẽt is forbidden the inwarde will & deſire vniuſtly to haue thy neighbours goodes. For they that refraine to take or keepe their neigbours goodes onely for feare of worldly puniſhement or ſhame, breake this precept. And they that be ready in mind and 2. *Thẽ.* 4. *Exo.* 20.

will, to put foorth their mo ie to vſurie, or be in will to ſteale: to take any mans goods to keepe thē, or hurt them, or to witholde any thing that is found, if opportunitie of time would ſerue there vnto: all ſuch breake this Commaundemēt. Alſo they that playe at any game, for the intente to get their neighbours goodes, breake this Commaundement.

Alſo they that couet to haue any Eccleſiaſticall promotion, authoritie & dignitie by vnlauful meanes, breake this Commaundement.

Rom.1. No man may doe euill, to the intent that goodnes may come thereof: and much more grieuouſly they offend God, that deſire goodes, landes, dignities, or promotion, to maintaine their ſolace and worldly pleaſure.

VVhat is the ſumme of the ten Commaundementes?

THe ſumme of the ten Commaundemets doth conſiſt in the loue towardes god, and our neighbour. *Ephe. 4. Matt. 7.*

In the firſt Table be three Commaundementes which take away and forbid ſynne and vice againſt the worſhipping of God. They forbid idolatrie, apoſtacie, hereſie, ſuperſtition, periury, blaſphemie, and moue vs to the pure and true woorſhipping of God in hart, woorde and deede. In the ſecond be table ſeuen Commaundments, which commaunde vs to geue reuerence and honour to euery man in his degree, to profit all, and hurt none: to doe vnto others, as we would be done to our ſelues.

Of the fiue Commaundementes of the Churche.

Ne dimittas legem matris.
Forſake not the law of thy mother

Howw many Commaundementes be there of the Church that vve be bound to keepe?

Mar. 1. THere be fiue preceptes eſpecially Commaunded by our mother the catholik churche chriſtes deare ſpouſe, which we are bound to kepe. For if we ſhould be diſobedient children to our mother the catholike Churche, & not obey her precepts, we can not haue God to be our louing father.

Cyprianus.

1. *Concil. Lugd. Holy dayes.* The firſt precept is, that we celebrate and keepe holy dayes commaunded by the Catholike churche. As in the olde Teſtament the people were bound to celebrate diuerſe feaſts beſide the Sabboth day: ſo in the new Teſtament we are bound to celebrate diuerſe feaſts beſides the Sunneday.

2. *Meſſe. Concil Agath.* The ſecond precept is, that euery Sunneday and holy day we reuerently heare Maſſe.

The thirde precept is, that we keepe the faſting daies commaunded by the Church: and abſteine from ſuch meates as the Churche doth prohibite & forbide. 3. Can. A. poſt. 68.

Fourthly, euery man & woman once in the yeare is bound to be confeſſed of all their ſinnes to their owne Curate: or to ſome diſcrete Prieſt that hath authoritie to abſolue them of their ſinnes. 4. Concil. Later. Confeſſio.

The fifth precepte is that euery man & woman hauing reaſon & diſcretion, once in the yeare at the leaſt, receiue the bleſſed Sacramẽt of the Aultar, and eſpecially at Eaſter time. Theſe and ſuch like preceptes of the Church we are boũd to obſerue and keepe. The obſeruing of theſe preceptes and ſuche like is both profitable and neceſſary. 5. Concil. Latin.

Firſt, for the exerciſe of our faith, humilitie, and Chriſtian obe-

dience.

2. Secondly, becauſe they nouriſh, keepe and maintaine godly worſhip, honeſt diſcipline, and publike tranquilitie, and meruelouſly ſette foorth all thinges in a decent order

3. in chriſtes church. Thirdly, the charitable keeping of them bringeth euerlaſting life: but the contemning of theſe preceptes and ſuche like of holy church, bringeth euerlaſting damnation.

The fiue Senſes.

Rom. 6. Exhibete membra veſtra ſeruire iuſtitiæ, in ſanctificationem.

Beſtow your members to ſerue iuſtice for ſanctification.

Hovv many outvvard ſenſes hath God geuen to vs?

FYue: Sight, Hearing, Smelhing, Taſting, and Touching: the whiche Senſes we ought to vſe to the honour of God, to the health

of our ſoules, and the neceſſary vſe of our bodies. And except with great diligence we kepe & refraine the ſaid outwarde Senſes, they be as open windowes for ſinne and death to enter in at, to our ſoules.

God hath geuen to vs our eyes *Sight.* that we may ſee to flee from ſuch thinges as be hurtefull, either to our bodies or to our ſoules: and keepe ſuch thinges as be good & neceſſary. And as this ſenſe of ſight is more excellent then other ſenſe, ſo it is more perillous: for except our ſight be reſtreined and ruled by reaſon, it doth allure and intiſe vs to many ſinnes.

Firſt, they offend God by ſight that take pleaſure to looke vpon their owne comlineſſe of body or clothing: and ſuch like.

And they that with prowde 2. lookes turne their eyes from place to place.

3. They alſo, that geue their eyes vnchaſtly to looke vpon any: for a wanton and vnchaſt eye is a ſigne of and vnchaſte harte and minde.

4. And they that idlely beholde the geſture or gate of any.

5. And they that ſeeing an other mans felicitie, be ſory, or ſeing an other mans calamitie reioyce.

6. And they that for hatred, diſdaine to looke vpon any man.

7. And they that ſeing an other mãs goodes, deſire the ſame.

8. And they that take pleaſure, to looke vpon filthineſſe, or any vngodlynes.

Hearing. All ſuche as are before ſpoken of, miſpend their ſenſe of ſight, & commit ſinne. God hath geuen to vs our eares, to heare ſuch thinges as be good and honeſt. God being a meruelous crafteſmã, would that man ſhould haue two eares, and but one tongue, to the intent he

ſhould heare more, then he ſhould ſpeake. Our eares are geuen to vs, to perceaue the doctrine of God, for our ſoules health.

Al theſe waies folowing, we doe miſpend our ſenſe of hearing, and ſo offend God.

If we be angry (more then reaſon doth permit) when we heare any thing that doth not pleaſe vs. 1.

If we take pride to heare our owne praiſe. 2.

If we take pleaſure to heare laſciuious or wanton talke, ſcoffing, flattering or ſlaunderous wordes. 3.

If we take pleaſure to heare hereſie or diueliſh doctrine. 4.

God hath geuen to vs the ſenſe of ſmelling, wherof the noſe is an inſtrument, to draw ſweete ſmels to the braine, that be profitable to the body & not hurtful to the ſoul. Theſe waies folowing, we may miſpend the ſenſe of ſmelling. *Smelling.*

If inordinately we be delited
1. with the pleasant smel of delicious meats, desiring the same.

2. If for lasciuiousnes or voluptuousnes, we be delyted withe sweete odeurs, oyntmentes, pouders or perfumes.

3. If we abhorre the poore or sicke, & be ouercareful least we should feele the odour or smell of them.

Tasting. God hath geuen to vs the sense of tasting, whereof the tongue is an instrument, to taste or descerne sauour or tast in such things as be for the nourishmēt of the body, & not hurtful to the soule. This sense of tasting, except it be ruled by reson, it bringeth many infirmities to the body, & is cause of sinne.

We doe mispend this sense of tastinge by surfettes of meates or drunkennes, or being ouermuch delyghted in delicious meates & drinkes: And in breakinge fasting

dayes, or in eating fleſh or other meates for deliciouſnes, at ſuch times as the Church doth prohibit and forbid the ſame.

God hath geuen to vs the ſenſe of towching, which conſiſteth in al parts of the body, but eſpecially in the handes: for there is a multitude of vaines & ſinowes come together. This ſenſe is geuen to vs, that we ſhoulde vſe it to the profit of our dodies and ſoules. *Touching*

We doe miſpende this ſenſe of towchinge: If in malice we kill, wounde, or ſtricke any man. If we ſteale, robbe, or take any thinge vniuſtly. If we vnchaſtly touche our ſelues or any other. And as we doe miſpēd theſe fiue ſenſes, ſo we doe miſuſe other partes of our bodies, and let ſinne enter into our ſoules. 1. 2. 3.

Chap. 4 (*Of the 7. Sacraments*)

Sapientia ædificauit ſibi domum, & excîdit ſeptem columnas. *Prou. 9.*

Sapience hath builte her an house, and hath cutte out seuen pillers.

VVhat is a Sacrament?

Aug. li. 3 de doctri. Christia.

A Sacrament is a visible forme of an inuisible grace, which is instituted of God for our sanctification. In euerye Sacramente is an outwarde forme or manner that we may see with our corporal eies: vnder the which lyeth hidden an inuisible grace, that we can not see with our corporall eyes: which we must firmely beleeue. As in Baptisme we see the Childe washed in water, and we heare the wordes of Baptisme spoken, but inuisibly the grace of the holy Ghost doth purge the Childe from sinne: So the flesshe is washed, that the soule may be purged.

Amb. li. 4. Sacra.

Howv many Sacramentes did Christ institute?

SEuen, which be expressed in the Scripture, & they haue continually bene kept in the Catholike Church, & vsed by tradition from the Apostles, from man to man, vntil these our dayes. The Sacramentes be these: Baptisme, Confirmation, Penance the Sacrament of the Altar, Extreme vnction, Order: and Mariage: the which concerning the inuisible grace that they geue to the woorthy receiuers of them, take their efficacie & strength of the merites of Christs Passion. *Con. Flo.* *Con. Tri.*

VVhy did Christ institute these seuen Sacramentes?

CHrist did institute the Sacramentes for foure causes.

Firſt, to be medicines and preseruatiues against sinne. 1.

Secondly, to be meanes & helpes to the keping of the Cõmaundementes of God. 2.

3. Thirdly, to induce vs to humilitie and obedience, to bring vs to knowledge and exercise of vertue in the feare of God.

4. Fourthly, to be instrumentes or vessels, whereby God doth poure abundantly his mercy and grace into our soules, & maketh vs apte to receiue the fruite and benefites of his Passion.

Of the Sacrament of Baptisme.

VVhat is Baptisme?

Rom.6. Ioan.3. Gala.3. BAptisme is the most necessary Sacrament of the new Testament, instituted of Christ specially to wash away original sinne, & all other sinnes done before Baptisme. By baptisme we be regenerated & borne againe of water and the holy Ghost, and made Children of God by adoption & heires of the Kingdome of heauen: Without Baptisme: either in acte or in will, none can be saued.

VVhat

VVhat is the effect of Baptiſme?

THe effect of this Sacrament is to waſhe awaye all maner of ſinne ſo cleane, that no ſatiſfaction is to be enioyned: for if any die after Baptiſme, before thei commit ſinne, their ſoules goe ſtreight to heauen. *Concill. Florent.*

In vvhat things doth Baptiſme conſiſt?

IN two thinges eſpecially, the matter and forme. The matter is water, a ſimple element. No Baptiſme can be in wyne, roſe water, or any confect liquour. The forme is the wordes of Baptiſme, whiche are: *Ego te baptiſo in nomine Patris, & Filij, & Spiritus ſancti*: or I Chriſten thee, in the name of the Father, & the Sõne, & the holy Ghoſt Amẽ. *Concill. Florent.* *The matter.* *The forme.*

VVho is the miniſter of this Sacrament?

ORdinarily the prieſt is the miniſter of the Sacrament of Baptiſme, but in time of neceſſity a deacon, or a laiman, & in the ab- *The miniſter a prieſt: a laimã, or vvomã*

ſẽce of a mã: a womã may baptize, or for lacke of other, an Heretike or paynim may Chriſten: ſo that they kepe the forme, and haue the matter, hauing an intẽt to doe that which the Catholike church doth. But it is to be noted, that the miniſter, when he dippeth the Childe in the water, or putteth water vpõ the head, whiche is the principall part of the Childe at the ſame inſtant time muſt ſpeake the wordes of Baptiſme.

A lay man or woman may not Chriſtẽ, but in neceſsity.

If any lay man or woman take vpon them to Chriſten a Childe, except it be in peril of death (when a Prieſt can not be had) they offend God greuouſly in the ſinne of preſumption.

VVhether may one be Chriſtened twiſe?

ONe Perſon can be chriſtened but once. Baptiſme can not be iterated in any one Perſon: for

Baptiſme doth impreſſe & geue a Character or a diſtincte ſpirituall ſigne, that can not be done away.

VVhat doe Godfathers and Godmothers for Children in Baptiſme?

GOdfathers and Godmothers become ſureties for children, and doe promiſe in the Childrens name, that they ſhall forſake the Diuell, and all his works & pōpes. Godfathers & Godmothers alſo become ſuretyes for Children, and promiſe, that they ſhall beleue all the Articles of the Crede. Therfore Godfathers and Godmothers ought diligently to looke to their charge, when Children come to yeares of diſcretion: to bring them vp ſpiritualli, to teache thē, or cauſe thē to be taught the Catholike faith and Pater noſter.

VVhy be ceremonies vſed in Baptiſme?

CEremonies be vſed ī Baptiſme partli againſt the power of the

Diuel: partly for instruction both of vs, and of thē that be baptized.

VVhy be Exorcismes done ouer the childe vvithout the Churche?

FOr by cause before the childe be christened, he is no parte of Christs Catholike Church.

VVhat profit hath the childe by the Exorcismes.

Exorcismes. BY the exorcismes the Diuell is driuen away, whiche goeth about to let the childe from Baptisme.

VVhy is the signe of the Crosse made vpon the childe.

The signe of the crosse. Tertul. THe flesh is signed and crossed, that the soule may be armed and deffended. The signe of the crosse is made in the childes forhead, which is a place of shamefastnes, that the childe should neuer be ashamed to confesse the faith of Christ. The signe of the crosse is made vpon the childes breast, sted-

fastly to beleeue the faith of christ. The signe of the crosse is made in the childes hand to blesse it selfe, & defend it selfe frō the Diuell, and all aduersities, and to abide in the Catholike faith.

VVhy is Salt put ītō the childes mouth?

THe Salt doth signifie heauenly wisedome, geuen to the Child by the holy Ghost, to be vsed with discretion. *Salt.*

VVhy doth the priest put spitle into the Childes eares and nose?

THe Priest doth pute spitle into the childes eares and nose, after the exāple of Christ healinge a deafe man by puttinge his fingers in his eares, by spytting, and touching his toung: that the childs eares may be open, to heare wholsome doctrine, & to sauour and taste that, which is godly. *Spitle.* *Matt. 7.*

VVhy doth the Priest annoint the child vvith holy Oyle vpō the brest & backe?

Anoynting. THe childe is anoynted vpon the breaſt with holy Oyle, to ſignifie, that the holy Ghoſte ſhould alwayes dwell in that harte and breaſt by faith and charitie.

The child is anoynted vpon the backe with holy Oyle, to ſignifie the yoke of our Lord, which is ſweete and light.

VVhy is the child anoynted vvith holy Chriſme?

Chriſme. THe anoynting of the childe with holy Chriſme on the head doth ſignifie, that therby the child is incorporate to Chriſt, the heade of his miſticall bodie the Church. And of holie Chriſme & Chriſt, we take the name of Chriſtians: ſo the fleſh is anoynted, that the ſoule may be conſecrated and halowed to euerlaſting lyfe.

VVhat doth the Chryſme ſignifie?

Chriſme. THe chaſte garmente of innocēcie, & cleanes of a new lyfe.

VVhat doth the candle signifie?

THe light of our good works, that we must keepe diligētly, to entre in with the fine wise virgins, when Christ shal come to the mariage. *Candle.* *Matt.25.*

Of the Sacramēt of Cōfirmatiō.

VVhat is Confirmation?

CONfirmation is a Sacrament, whereby the grace, that was geuen in Baptisme, is confirmed & made more stonge by the seuen giftes of the holy Ghost. For although the visible signe of the holy Ghost doth now ceasse, that was manifestly seene in the Apostles time: yet the same grace inuisible is geuen in Confirmation *Act.8.* *Con. Flo.* *Act.19*

In vvhat thinges doth the substance of this Sacrament consist?

THe substance of this Sacrament consisteth in the matter and the forme: The matter is holy Chrism confect and made of oyle *The matter.* *Concil. Florent.*

oliue and baulme, consecrated of a Bishop, & euery yere it is renewed, and the olde Chrisme burned. The

Oyle. oyle doth signifie the cleannes of conscience by the infusion of grace, and the feruent zeale of charitie toward the maintenaunce of Christs faith: wherewith he is indued that is confirmed.

Baulme. The baulme doth signifie the odour of good fame, and also the sweetnes of Gods holy spirite, wherewith Christ doth allure and drawe vs to his seruice.

The forme. The forme is the wordes of Cõfirmation that the Bishop doth speake, when he maketh the signe of the Crosse vpon the forehead, with holy Chrisme.

VVho is the minister of this Sacrament of Confirmation?

Minister. THe Bishop is the minister, & no inferiour: and this Sacrament may not be iterated.

VVhat is the effect of this Sacrament? Effect.

IN this Sacramente the holy Ghoſt is geuen to make them that be confirmed more ſtrong in grace: as the holy Ghoſt was geuen to the Apoſtles in the day of Pentecoſt: ſo in Confirmation grace is geuen, boldly to confeſſe the name of Chriſt and all things belonging to a Chriſtian man. Therfore who ſoeuer is confirmed, hath a Croſſe made in his foreheade with holy Chriſme, where as is the ſeate of ſhamefaſtnes: leaſt he ſhould be aſhamed to confeſſe Chriſt, & that he is a Chriſtian.

VVhat Ceremonies be vſed in Confirmation?

FYrſt, he or ſhe that commeth to be confirmed, muſt haue one godfather or on godmother (that is already confirmed,) to hold thé vp to the Biſhop.

Secondly, they that receiue con-

firmation, haue a blowe on the cheeke geuen to them of the Bishop, in remẽbrãce that they muſt ſuffer patiently & gladly rebukes and tribulation for the name of Chriſte and righteouſnes ſake.

Thirdly, they that receiue confirmation, for the ſpace of three dayes ought to haue and beare about with them, a band, in ſignificatiõ, that chriſt lay three dayes in his ſepulchre, & vpõ the third day they that be confirmed, muſt be brought to the Prieſt, and then in the holy place the Prieſt waſheth of that chriſme with ſalt & water, and burneth the bande, caſting the aſhes in the Churchiarde.

In ſome countries they vſe to tye the bande vpon the forehead of them that be confirmed, where the Biſhop made the ſigne of the Croſſe with holy Chriſme.

In England they vſe to tye the

bande about the childes necke, & vpon the third daye the Prieſt looſeth the bande, and there with waſheth of the holy Chriſme with holy water.

Of the Sacrament of Penance.

VVhat is Penance.

PEnance is a Sacrament, whereby a penitent ſinner is purged, abſolued, and made cleane frō ſinne. For if any cōmitte deadly ſinne after Baptiſme, the only refuge is to the Sacramēt of Penance: without whiche Sacrament in acte or in will, they that haue committed mortall ſin can not be ſaued. *Ioan. 20. Concill. Florent.*

VVhat is the matter of this Sacrament?

THe matter of the Sacrament of Penance is the humble & true confeſſion of a penitēt ſinner, that is contrite in hart for the ſinne committed: plainly confeſſing before the Prieſt (ſitting in Gods ſteede) the ſinne done, being in wil

and minde not to committe ſinne againe, and being content to doe ſatisfaction by the appointement of his ghoſtly Father.

VVhat is the forme of this Sacrament?

Matter. The forme.

THe forme of the Sacrament of penance is the wordes of abſolutiõ, that the Prieſt ſpeaketh ouer the ſinner: by vertue of the whiche the holy Ghoſt worketh remiſſion and forgeuenes of ſinne, ſo that the ſinner being penitent is purged and made cleane from ſinne, as he was in Baptiſme: ſauing that the penitent ſinner after confeſſion muſt doe penance, or ſuffer paynes for his ſinne, either in this life, or in Purgatorie.

Hovv many partes of Penance be there?

THree: Contrition in hart, Cõfeſſiõ with mouth to a ghoſtly Father, and ſatiſfaction in workes: ſo that who ſoeuer will be purged and made cleane frõ ſinne,

muſt be ſory in hart for the ſinne done, willing to offende no more, and then playnly cõfeſſe the ſinne with the circumſtances thereof: as how often, the place, time, age, and degree of perſons, naming none by name.

Theſe circumſtances may alter and change the kinde & nature of the ſinne, they may aggrauate or diminiſh the ſinne. Thirdly, the ſinner muſt bring foorth fruit of penance by the appointement of his ghoſtly Father.

VVho is the miniſter of this Sacrament?

THe prieſt is the miniſter, whoſe office is to heare the Confeſſion, and then to diſcerne betwene ſinne and ſinne: to geue counſell how to auoyde the occaſion of ſinne, and there vpon to enioyne penance, & to pronounce the wordes of abſolution ouer the penitents ſinnes. *The miniſter.*

Hovv many maner of ſinnes may be forgeuen by this Sacrament.

TWo maner of ſinnes, deadly ſinne, and veniall: but deadly ſinne can not be forgeué without this Sacrament, in dede, or in will. Veniall ſinne maye be purged by prayer, almeſdedes, by the worthy receiuing of the bleſſed Sacramét of the altar, by takinge of holy water, knocking vpō the breaſt, with holy meditation, the Biſhops bleſſing and ſuch like.

Hovv ſhall vve diſcerne deadly ſinne from veniall ſinne?

Deadly ſinne.

DEadly ſinne ſo muche diſpleaſeth God, that thereby we be ſeparated from God and charitie, in ſuche ſort, that dying therein, without this Sacrament of penāce in acte or in will it bringeth euerlaſting damnation. The ſcripture noteth, that all fornicatours, aduoutrers, vncleane liuers, theues,

Ephe. 5.

Phil. 3.
Col. 3.

robbers, extortioners, oppreſſours vnlaufull couetous perſons, commō dronkerdes, ſlaūderers, wiked ſpeakers, ydolatours, vnbeleuers witches, ſorcerers, they that be malicious enemies, contentious perſons, brawlers, and chyders, diſſenſious perſons, they that make ſectes or diuiſions, manſleaers, and they that denie God for feare of man: theſe and ſuch like committe deadly ſinne, and dying therein without Penance, they ſhall haue no inheritance in the kingdome of heauen: but their portion and part ſhalbe ī the lake that burneth with fyre and brimſtone. *Apo. 21*

In the foreſaid ſinnes we maye offende deadly, three wayes. *Dedes.*

In dedes, or actes, as in ſatiſſying our malice, contempte or in ordinate concupiſcence, in the ſinnes before ſayed In wordes, aduiſedly expreſſing our malice or concu- *Wordes.*

piſcence in the ſinnes beforeſayd.

Mat.21. In our thoughtes, imagining with
Thought conſent, by deliberatiõ & delectatiõ,
Mat.16. any euill or diſpleaſnre to any man or geuing full cõſent with deliberation to the ſuggeſtion of the diuel & carnal cõcupiſcẽce: where the will & intẽt is counted for the dede of deadly ſinne before God.

Venial ſinne. Veniall ſinne is committed by actes & deeds, wherein is neither malice, nor contempte, but curioſitie or vanitie: as idle wordes and thoughtes without cõſent of euill. By veniall ſinne we be not deſtitute of grace, nor ſeparated from ſubiection to God, nor we do not loſe our Charity: but yet therby our ſoules be darkened, & we are made leſſe apte to any good worke and a temporal paine is due for venial ſinne, either in this life, or in Purgatory, if we be not purged by ſuche meanes, as God and holy

Church.

Church hath ordeyned for the ſame. But exactely to determine and iudge of veniall ſinne appertey-neth to God and not to man.

VVhat is the effect of the Sacrament of Penance?

THe effect of the Sacrament of Penance, is to purge a ſinner, and abſolue him from all ſinne, to reſtore him to the Churche, to reconcile him to God, to enriche him with ſpirituall giftes, and of the childe of the Diuel to make him the childe of God. *The effect.*

Hovv muſt they behaue them ſelues that vvould be confeſſed?

THey muſt humbly knele downe at the Prieſtes feete, and make the ſigne of the Croſſe vpon their breaſt, and bleſſe them in the name of the Father, and the Sõne, and the holy Ghoſt, and then ſaie, *Benedicite:* And whẽ the prieſt hath geuen thẽ a benedictiõ, they muſt

beginne to acknowledge thē ſelues ſinners to God our Lady S. Marie, with all the holy company of heauen before their ghoſtly father ſitting in Gods ſteade: then playnely expreſſe, & declare their ſinnes cōmitted in thought, word, and deede, in breaking the Commaundementes of God: and how they haue offended in the ſeuē deadlie ſinnes, and braunches of the ſame, in miſpending the fyue outwarde ſenſes, in not fulfylling the ſeuen workes of mercy bodily and ghoſtly. Theſe thinges with the circumſtances declared, the Prieſt will geue the penitēt ſinner counſell how to auoyde ſinne, and vpō Penance inioyned, geue him abſolution.

VVhether may euery Prieſt heare confeſſions and geue abſolution?

ALthough euery Prieſt in extreme neceſſity may heare cō-

fessions and geue absolution yet such priestes as be heretikes, or excommunicated, suspended or condemned ordinarily, may not loose, nor binde. Euery man and woman is bounde to be confessed of their owne proper curate: except either by licence of their owne curate, or otherwise they haue licence from the Bisshop or superiour authoritie, to choose them a discret Priest to be their ghostly Father. *Concil. Later.*

Whether may euery Curat of his ordinary authoritie absolue frō euery sinne?

NO. For there be some sinnes so grieuous, that none may absolue, but the Pope or his Legate: as burning of Churches, violent striking a Priestе, and counterfeyting of the Popes letters or Bulles. Some sinnes apperteyne to the Bisshoppe, or his Penitentiarie to absolue: as incest betwē kynsfolkes, deflouring of virgins, māslaugh- *Cases perteining to the Pope. Cases perteining to the Bishops.*

ter, breakers of vowes, periurers, witches, ſorcerers, robbers of Churches, they that ſtrike their Fathers, or Mothers, Sodomites, burners of houſes, they that ouerlye their Childrē, blaſphemers, heretikes, aduoutrers, and ſuch like. Who ſoeuer hath committed any of theſe, ought to go to the Biſhop, or to his Penitētiary for abſolutiō.

Hovv often in the yeare is euery man and vvoman bound to go to confeßion?

Concil. Florent. EVery man & woman is bound (at the leaſt) once in the yeare at Lent) to go to Confeſſion: and as often as they receyue the bleſſed Sacrament of the Aultar, if thei knowe or ſuſpecte them ſelues to be in deadly ſinne.

VVhether is any man or vvomā bound, to iterate and confeſſe againe any ſinnes, that they haue once confeſſed to a Prieſt?

IN three caſes we are bound, to iterate and confeſſe agayne our ſinnes.

Firſt, if the Prieſt that we were cõfeſſed of, lacked authoritie to abſolue ſuche ſinnes as we had done. 1.

Secondly, if the Prieſt that we were cõfeſſed of, lacked diſcretion & knowledge, to diſcerne and iudge our ſinnes. 2.

Thirdly, if we haue diuided our confeſſion, ſhewing part to one Prieſt, and parte to an other, by meanes whereof our ghoſtly father could not plainly vnderſtand our ſinnes with the circumſtãces. 3.

Of the Sacramẽt of the Aultar.

VVhat is the Sacramẽt of the Aultar?

IT is a Sacrament, wherein is cõteined the body and bloud of our Sauiour Chriſt: which is conſecrated vpon an Aultar by a lauſull Prieſt at Maſſe. *Matt.16. 1.Cor.11. Concil. Latera.*

VVhat is the matter of this Sacrament?

The matter.

THe matter of this Sacrament is breade of wheat, and wine (of the vine) mixt with water: whiche doth signify the ioyning of the people to Christ. And also it doth signifie the bloud and water that did flow out of Christs side, when he was pearced to the harte with a speare.

VVhat is the forme of this Sacrament?

The forme. Concil. Latera.

THe forme of this Sacramēt is the wordes of Christ wherewith this Sacramente is made, for the Prieste speaketh in person of Christe. By vertue of the wordes of Consecration the substance of breade is turned & changed into the very body of Christ. And the substance of wine is turned into the bloud of Christ, the holy ghost woorking by a diuine power: so that Christ is wholy vnder the foorme of breade, & in euery parte of the Hoste being brokē, christ is

wholy. Alſo vnder the foorme of wine, and euery part therof being ſeparated, Chriſt is wholy.

VVhat is the effect of this Sacrament?

THe effect of this Sacrament is to knitte, ioyne and incorporate the worthy receiuers thereof vnto Chriſt. By the worthy receiuing of this bleſſed Sacramẽt grace is increaſed, vertue is nouriſhed, ſtedfaſtnes is geuen againſt frailtie, ſtrength againſt tẽptation, the merites of Chriſts Paſſion are reuiued in vs, our bodies & ſoules are ſpiritually nouriſhed with this bleſſed Sacrament (being the bleſſed fruite of holy Marie) to be a medicine, to expel the poiſon that came to all mankind by the fruit that our firſt parentes taſted of, in Paradiſe. As that fruite brought euerlaſting death and dãnation, ſo this bleſſed Sacrament is a pledge, to bring vs to euerlaſting life, and

The effect. Concil. Florent.

to reſtore vs to the ioye that was loſt by our firſt parentes.

VVho is the miniſter of this Sacrament?

The miniſter. THe Miniſter is a prieſt laufully ordeined and conſecrated by a Biſhop. It is required, that the Prieſt doe conſecrate at Maſſe, hauing an intent to conſecrate the body and bloud of Chriſt.

VVho is bound to receiue this Sacrament?

Concil. Latera. EVery Chriſtian man and woman hauing diſcretion, that is twelue yeares of age and elder, is bound at euery Eaſter time to receiue, & at other times as their deuotion will ſerue them. In the primitiue Churche the people vſed often to receiue, as euery Sonday. Afterward deuotion began ſomething to decay, that cuſtomably the people receiued three times in the yere: as at Chriſtmas, Eaſter, &

Penthecoſt. Then afterward deuotion waxed ſo very colde, that it was thought good to the Church, to make a law, that euery man and woman vpō paine of deadly ſinne, ſhould receiue the bleſſed Sacrament at Eaſter time at the leaſt. And it is conuenient, that euery chriſtian man and woman (againſt death) receiue this Sacramēt, to be their voyage prouiſion.

Hovv ought euery man and vvoman to prepare themſelues to receiue the bleſſed Sacrament?

FYrſt, they ought diligently to examine their owne conſciēce, and if they perceiue any deadly ſinne in them, with a penitent hart they ought to confeſſe their ſinne to a diſcrete Ghoſtlie Father, that hath authoritie to abſolue them from their ſynnes: ſo hauing their conſcience purged from ſinne, & with a feruent and reuerent deuo- 1.Co.11

tion, woorshipping Christ in the blessed Sacrament, thei may safely receiue. For as the benefit is great in the worthy receiuers, so the vnwoorthie receiuers receiue their owne damnation.

Of the Sacrament of extreme Vnction.

VVhat is the Sacrament of extreme Vnction.

Iacob. 5. Concil. Florent.

EXtreme vnction or anoyling is a Sacrament, wherein the sicke persons (by holy Oyle & the wordes of christ) are relieued, that more happily thei may depart out of this world, & also that their bodies may be restored to health, if it be expedient. This Sacrament is to be ministred to men and womē lying in extreme sickenesse in peril of death, by Gods visitation, and not by violence of warre, or executiō. And this Sacramēt is not to be ministred vnto infantes, and such as

lacke reaſon: for none ought to receiue this Sacrament, but ſuch as haue reaſon, & humbly deſire it for gods ſake.

VVhat is the matter of this Sacrament?

THe mater is oyle oliue halowed by a Biſhop, wherewith the ſick is anoyled vpon the eyes, eares, mouth, noſe, hands, & feete. A man is anoyled vpon the reines of the bake, and a womā vpon the belly: by cauſe concupiſcence reigneth moſt in thoſe partes. *The mater.*

VVhat is the foorme of this Sacrament?

THe foorme is the wordes, that the Prieſt ſpeaketh, when he doth annoynt the ſicke in the foreſaid partes or places. *The forme.*

VVhat is the effect of this Sacrament?

THe effect of the Sacrament of annoyling is, to put away and purge veniall ſinne committed by *The effect. Concil. Florent.*

miſpēding of our ſenſes, & to purge and put away ſinnes forgotten.

This Sacramente is comfortable to the ſoule, and healthfull to the body, as much as is expedient. And in this Sacrament the holy Ghoſt doth ſtrengthen the ſicke with grace againſt the violent aſſaultes of the Diuel, & the terrour of death.

VVho is the Miniſter of this Sacrament of extreme vnction or anoyling?

THe Prieſte is the Miniſter of this Sacrament, whome the ſicke ought to ſend for, & before that he receiue this Sacrament, he ought to be cōfeſſed of his mortal ſinnes, and receiue abſolution of the Prieſt, and alſo the Sacrament of the Aulter, and humbly deſire the Prieſt for Gods ſake to be annoyled.

Howw ſhould the Prieſt anoyle them that lacke eyes, hands, or any ſuch partes as ſhould be annoyled?

THe Prieſt muſt anoyle the partes that be there next adioyninge vnto theſe pattes that ſhould be anoyled: for although any lacke ſuche partes wherewith they may offend outwardly, notwithſtanding they haue thoſe mẽbers grounded in the ſoule, & all things due there vnto thẽ: whereby they may offende inwardly about thoſe things that apperteine to thoſe members, although outwardly they can not be expreſſed.

Of the Sacrament of Order.

VVhat is the Sacrament of Order?

ORder is a Sacrament, wherin grace or a ſpiritual power is geuen to Prieſtes, & to other miniſters in their Conſecration, by the outward ſigne of impoſition of the Biſhops handes, to exerciſe

Con. Flo. *Mat. 10* *3. Ti. 3.* *Tit. 3.* *Act. 13.*

effectually the miniſtration of the Church, as in miniſtringe. of Sacramentes, preaching and exerciſing of diſcipline. And what ſoeuer they do in the Church, according to the inſtitution of Chriſt & his Church, almightie God doth ratifie, accept, & alow. Therefore al people of what ſoeuer degree, eſtate, or authoritie they be, ought to obey the Biſhops & Prieſts in cauſes Eccleſiaſticall. This is a power of the Church, geuen to them that be lawfully ordeined & conſecrated, which power is not by lawes of men, or of nature, but only of Chriſt aboue nature.

VVhat is the matter of this Sacrament?

The matter. THe matter is that thing, by deliuering of whiche Order is geuen: as Prieſthode is geuen or deliuered by geuing of the chalice and Paten with breade and wine: Deaconſhip is geuen by deliue-

ring of a booke of the Ghoſpels. Subdeaconſhip is geuen by the empty Chalice & Paten. And in like manner the inferiour Orders haue ſome ſpeciall matter apperteining to their Order: as the geuing of the keyes tothe Oſtiarie or Porter, the booke to the Exorciſte, the booke of Pſalmes and Prophetes to the Reader called Lector, the Candle & Cruet to the Acolite.

VVhat is the forme of this Sacrament?

THe forme is the wordes of the Order, which the Biſhoppe ſpeaketh: whereby an authoritie is geuen, to exerciſe ſome office in the Church, as in Prieſthode the formal wordes be. *Accipe poteſtatem offerẽdi Sacrificium, Miſſaſque celebrandi, tam pro viuis, quàm pro defunctis, in nomine Domini.* *The forme.*

By theſe wordes the Biſhoppe geueth authority & power tohim that receaueth Prieſthod, to offer

Sacrifice, and to celebrate Maſſe both for them that be aliue, & for them that be deade, in the name of our Lord.

Who ſoeuer ſhall receaue the Order of Prieſthode, muſt by degrees receaue ſix orders before of the Biſhop: of the which Orders foure be called Inferior Orders.

Exorci. Exorciſtes, which haue authoritie geuen to them, to expell Diuels from them that be poſſeſſed.

Oſtiarii. Oſtiaries or Porters haue authoritie, to keepe the Churche doore, to expell the vnworthy, and to let into the Church the faithfull and worthie.

Lectores. Readers, called *Lectores*, haue authoritie to reade leſſons and ſcriptures in the Church: whereby the vnderſtanding of the faithfull people is lightened.

Acolit. Acolites haue authoritie to beare cruettes to the Aulter with wine

and water, and to beare candelles and tapers: wherewith the minde of the people may be kinled and ſtirred to deuotion.

Theſe foure Orders haue not continencie ſo annexed vnto thé but that they may marry. Subdeacon, Deacon, and Prieſt, haue Cõtinencie ſo annexed to their Orders, that they may not marry.

Subdeacon hath authoritie to reade the Epiſtle, to prepare neceſſaries for miniſtration, and to aſſiſte the Prieſt in miniſtration. *Subdeacon.*

Deacon hath authoritie geuen to him from God by the Biſhop to reade the Goſpel, and to aſſiſt the Prieſt in miniſtratiõ of the Sacramentes, and other offices in the Churche. *Deacon.*

The Prieſt hath his hands ſanctified and halowed by the Biſhop to ſanctifie and bleſſe. And authoritie is geuen from God by the *Prieſt.*

Biſhop to the Prieſt, to miniſter Sacramẽtes, that is Baptiſme, whereby people firſt enter into the Church of God.

2. Secondly, if after Baptiſme any mã fall into deadly ſinne, the Prieſt hath authoritie, to abſolue them, if with a contrite harte they confeſſe their ſinne before him.

3. Thirdly, the Prieſt hath authoritie, to cõſecrate and miniſter the Sacrament of the Aultar.

4. Fourthly, the Prieſt hath authoritie, to pray ouer the ſicke perſons, and to annoynte them with holy Oyle in the name of God, to the remiſſion of their ſinnes, and the ſaluation of the ſicke, according to Gods pleaſure.

5. Fifthly, the Prieſt hath authoritie, to ioyne thoſe two perſons together in Matrimony, that Marrie in Chriſt.

What doth the Crovvne ſignifie?

IT doth ſignifie, that thei ſhould be as kinges, to rule and gouerne ſpiritually, bothe them ſelues, and others. The ſhauing of the heares of vpon the crowne of the heade, doth ſignifie the renouncing and putting away of earthly affections, and the lifting vp of their mindes toward heauen, making them ſelues heires of God, that they may haue their portion and part with God.

The round circle of the croune doth ſignifie perfection of life.

Howv many thinges doe let to take Orders.

FYrſt, a woman may not take Orders, nor a childe, nor any that lacketh diſcretiō, but he muſt be a man of full age, that ſhall take holy Orders. 1.

Secondly, a ſeruant that is in bondage to his Maiſter, without his Maiſters conſente, may not 2.

take holy Orders: for if he do, his Maiſter may compell him to do his ſeruice.

3. Thirdly, a manſlear in dede or conſent, may not take holy orders.

4. Fourthly, he that is not legitimate, may not take holy orders without a diſpenſation.

5. Fifthly, he that is married may not take holy Orders (for continencie is annexed to holy Order) except by conſent of his wife, who muſt vowe chaſtitie.

6. Sixthly, he that is *Bigamus*, which hath married two wiues, and knowen them both carnally, or he that hath married a widow or a womā that is corrupt of an other, if after carnally he know her: or if he carnally cōpany with his owne wife, after that ſhee hath committed adultery with an other man: ſuche a man may not take holy Orders.

Seuenthly, he that lacketh any member, or hath defect, or deformitie, may not take holy orders. 7.

Eighthly, he that is infamed, or a slaunderouse person hauing any notoriouse crime, may not take holy Orders. 8.

VVho is bound to say Canonicall houres daily?

HE that is within holy orders is bounde to say Canonicall houres. For canonicall houres, as Matins, Prime, and Houres, Euensong, and Compline, with other diuine seruice, be annexed to holy Orders to geue God thankes. Also they that be beneficed, be likewise bound. If for negligence or slouth any doe omitte their diuine seruice, they offend God *Concil. Later.*

VVho is the minister of this Sacrament of Order?

THe Bishopp ordinarily is the Minister. *The Minister.*

VVhat is the effect of Order?

The effect. THE effect of the Sacrament of Order is, to geue increase *Con. Flo.* of grace, by the imposition of the Bishops handes, whereby one may be a meete minister in the Church of God.

Of the Sacramẽt of Matrimonie.

VVhat is Matrimonie?

Gen.10. Matt.19. 1.Cor.7. Ephe.5. MAtrimony, which is a signe of the coniunction of Christ, and the Church his Spouse, is a Sacrament, wherby man & woman lawfully ioyned together in mariage, doe enter into an vndiuided societie or felowship of lyfe, and grace is geuen therein, both honestly and Christianly to procreate Children, & to bring them vp godly, and also to auoyde filthie lust and incontinencie.

VVhat is the efficient cause of Matrimonie?

THe efficient cauſe is, a mutual conſent of the man & womā expreſſed by wordes of Matrimonie of the time preſent, when the man ſaieth: I take thee to my wife: and the woman ſaith: I take thee to my huſoand. And therein ought of neceſſitie to be the preſence of witneſſes, & of congruitie, the cōſent of frendes.

VVhether may a man put avvay his vvife for any cauſe?

A Man may put away his wife for no cauſe, except for fornication only: & if for that cauſe any be ſeparated at bedde, neither of them may marry any other, as lōg as both they liue. For Matrimonie is a perpetuall bonde of a lawful Contract or Mariage. *Matt. 19*

At vvhat age may mariage be made?

SPouſage maye be at ſeauen yeares of age, but full conſent in Mariage muſt not be, before

the woman be twelue yeares of age, and the man fourtene yeares of age.

VVhether doth carnall copulation after Spouſage or truthplight, make Matrimony.

IF carnall copulatiō followe the ſpouſage or truthplight, with this mind to be one to the other, as man & wife, it maketh Matrimony: but if it be for the intent of fornication, it is no Matrimony.

If man and woman bind them ſelues by faith and trueth, or by booke othe, with mutuall conſent to marry either other in time to come: although thereby they be bound to marry, vpō paine of ſetting thē ſelues in a damnable ſtate yet lacking the formall woordes of Matrimony, it is no Mariage.

If either of them marry any other after the former promiſe, they muſt ſo cōtinue, & not be ſe-

parated. For although they ſpake woordes of promiſing mariage in time to come, the wordes of the time preſent muſt take place.

If man & woman with a mutuall cõſente in harte, ſhall ſpeake ſome wordes of the time to come, thinking therby, that they be made mã & wife before God: it ſtandeth for Mariage, but not before man and the Churches iudgement, which muſt iudge vpon the woordes, & not vpon the mindes and intents: and if either of them marry any other, they liue in adultery.

Whereas holy churche hath euer deteſted & forbidden priuie contracts, yet when any ſuch haue bene done with cõſent & formall words, it hath bene mariage before God, whether they haue had witneſſe or not. Albeit this matter of priuy Contractes, being throughly examined at the laſt

Concil. Trident. generall councell holden at Trent, the inconuenience that did arise therof diligently weighed & considered: for the better safegard of the peoples consciences, & auoiding contention, it was thought good to the holy Ghost, and the Fathers assembled in the said generall councell, to make all priuy contracts void and of no strength, except the contract be made in the presence of the priest and other witnesses: so that after the publicatiõ of the said generall councell, all such priuie contractes without the witnes of the priest & others be voide and of no effect, but that the parties so priuily contracting may laufully marry any other.

If any man and woman speake the formall wordes of Matrimonie for feare of their parentes, or frindes, or for any euill purpose, without consent of hart: they be

not man and wife before God. If either of thē do vſe carnall copulation with other, that gaue no conſent in hart, they commit fornication, as long as he or ſhe continue in the ſame minde: wherein the next remedy is, to geue conſent of hart to that which was ſpoken before in wordes, and ſo be they man and wife kefore God.

Hovv many thinges be required in Matrimony of neceſsitie?

TWo thinges, conſent of both their hartes and wordes, expreſſing the conſent of both their mindes.

Alſo ſome thinges be required in Matrimony, that the ordinary for ſome neceſſary cauſes may diſpēſe in: As that banes ought to be aſked three ſollemne daies before the time of mariage as the Ordinall doth plainly appoint.

And certaine times and dayes

in the yeare, the ordinance of holy church doth forbidde mariage to be ſolemniſed, that they may geue them ſelues more conueniently to praier, as the ſcripture doth teach.

1.Cor.7. The times that the ſolemnization of Matrimony doth ceaſſe in the Catholike church, is from the ſaturday next before Aduent Sunday, vntill the Octaue of the Epiphany: from the ſaturday next before Septuageſima Sunday, vntill the Octaues of Eaſter be paſt: that is to ſay, vntill the monday next after low Sunday: from the Sunday before the Rogation weeke, vntill Trinitie Sunday.

Howw many things do let matrimony to be contracted, and diſſolue matrimony that is made.

1. FYrſt, Error of the perſon, when one is brought in for an other: except after that it is knowē, both the parties conſent to the mariage.

Secondly, when the man is wi- 2.
thin holy Orders: or if either of them be profeſſed in Religion or haue vowed Chaſtitie.

Thirdly, by cõſanguinity, which 3.
extendeth to the fourth degree.

Fourthly, by affinitie, which ex- 4.
tendeth to the fourth degree.

Fifthly, by ſpirituall kinred, which 5.
is betwene the partie that is baptized or cõfirmed, & his Godfathers and Godmothers, and alſo betwene the Godfather or Godmother, & the parents of the child ſo baptiſed or confirmed.

The fifth Chapter, of the offices of Chriſtian iuſtice.

Sobriè pie, & iuſtè viuamus. Tit. 2.

Soberly, Godly, and iuſtly let vs liue.

How many offices of Chriſtian iuſtice be there?

Psal.3. 1.Io.3 Isa. 1.

TWo the one is to decline frō euill, the other is to doe good.

Howe can a man be able to performe these twoo offices of iustice?

Ioan. 5 2.Cor.3 Luc 1. Rom.8. Tit. 3.

HE can not truly of himselfe, but being holpen by the grace of God, and instructed by the holy Ghost, a Christian man may and ought (as muche as the state of this life doth permit) to liue iustly and fulfill the law.

By what degrees be we brought into sinne?

Pro.11. Ioan.11.

BY suggestion of the Diuell, delectation of the flesh, and consent of the mind.

Who be the most greuous sinners?

Pro. 2.

THey that sinne wilfully of mere malice. Also they, that do boste of their sinne. Thirdly, they that with cōtentious wordes striue against thē that geue them good counsell, and vterly cōtemne the same.

VVhich be the ſinns ſo abominable, that crie vnto God in heauen for vengeance?

THe ſcripture doth make mẽtion of foure, that be moſt horrible and abominable in the ſight of God.

The firſt is, voluntary or wilful man-ſlaughter. How the innocent bloud of Abell cried frõ the earth to God, and how Cain was puniſhed, it is euident. 1. *Gen* 4.

The ſecond is Sodomiticall ſin, man with man, or womã with woman againſt nature. How the crie of this moſt abominable ſin came to God from the earth: and how God powred downe fyre, & brymſtone to deſtroy the wicked Sodomites, it appeareth plaine in Scripture. This terrible example putteth in remembrance that perpetually to burne in hell with fire and brimſton, is a puniſhment due for them that cõmit ſinne againſt 2. *Gen.* 18.

nature.

3. The thirde is oppreſſion of the
Exo.22. poore, fatherleſſe children and widowes. How God puniſhed Pharao and the Egyptians, for oppreſſing the Iſraelites, the ſcripture doth ſhew. Oppreſſours can not eſcape Gods vengeance.

4. The fourth ſinne that crieth to
Iacob.5. God for vengeance, is to keepe backe the wagies of the hired ſeruant or workeman, when he hath done his ſeruice or woorke.

Whether it is not ſufficient for a chriſtian man to do no euill?

Pſal.36. TO doe no euill is but the
Rom.12. halfe part of chriſtian iuſtice. It is not ſufficient for a Chriſtian man, to do no euil, but he is bound to do good: for as S. Iames ſaith.
Iacob 4. He that knoweth how to doe good, & doth it not, he doth com-
Mat.3. mit ſinne: & alſo the Ghoſpel ſaith euerye tree that doth not bring forth

forth good fruit, it shall be cut downe and cast in to the fire.

What kind of good workes ought a Christian man to vse?

FAsting, almose dedes, mercie and praier, That praier is good (saith the scripture) that is ioyned with fasting and almose deds. *Tob.21.*

What is Fasting?

FAsting is a foundation of vertue wherby vice & sinnes is repressed, and the minde is lifted vp: the body is chastised, and the flesh made subiect to the spirite: obedience is exercised, and the grace of God obteined. By fasting the soule is nourished. *Hieron.*

The maner of fasting is, certaine dayes and times, according to the custome and precept of the church, to abstaine from flesh, and to eate but one moderate meale in the day. The time of the lent is more streigthtly to be kept, then *Concil. Mogunt. c 35. & Bracca. 8. cap. 9.*

other times of fasting: by cause Lent hath for it the institution of Christ. The sixt generall councel in the lent time doth forbid to eate egges, or cheese, except necessity require, or dispensation be obteined.

Concil. Constantin. 3.

What is prayer?

Damas. PRayer is a lifting vp of the mind to God, wherby we desire, euill or aduersitie to be put away, or els we desire good things to our selues or to others, or we do prayse God.

What is almosedeedes or mercy?

IT is a benefit, wherwith we help and succour the necessitie or misery of others, for the honour of God, with a good affection and compassion.

How many kindes of almes or mercies be there?

THere be two kindes of almes or workes of mercy: the one is called corporall, the other ſpirituall. The workes of mercy or pitie corporall be ſeuen. To fede the hungry, to geue drinke to the thurſty, to clothe the naked, to viſit the priſoners and ſicke, to harbour the harbourleſſe, and burie the dead. *Matt. 25.*

The woorkes of mercy or pitie ſpirituall be ſeuen. Diſcretely to correcte them that offend: to teache the ignorant, to geue good counſel to them that haue nede: to pray vnto God for the health of our neighbour: to comfort the comfortleſſe: patiently to ſuffer iniuries, to forgeue offenſes done againſt vs. *1. Theſ. 5. Iacob 5. Rom. 15. Matt. 6. & 28.*

God graunt vs ſo to doe, that we may liue. And here now lett vs make and ende. For after thou knoweſt once (Gentle Reader, or

diligent learner) what thou ought to beleeue, & how thow oughteſt to liue, whiche two points I haue proſecuted in this ſhort Catechiſme. What remaineth but to make an end? For the reſt now: is to be committed vnto thy practiſe: that like as thou knoweſt through my ſimple and plaine inſtruction what is to be don: ſo ſtudy thou and labour to exemplifie & ſhew in thy conuerſation that which thou knoweſt. Eſpecially, whereas I now haue no more to ſay vnto the, and God will begin to haue a ſaying vnto thee, except thou kepe his lawes & Commaundementes. For when the Sõne of man ſhall come in his Maieſtie and all his Angels with him, then ſhall he ſit vpon the ſeat of his Maieſtie, and all nations ſhall be gathered together before him & ect. the wicked ſhall go into euerlaſting puniſhement, and the

Matt. 15.

Matt. 15

iuſt in to life euerlaſting. Be faithfull therefore in al articles that are to be beleued, be deuout in thy praiers, be louing and obedient as touching the Commaundementes of God and his Churche, be wiſe in receiuing the Sacraments, & make not light of the remedies of thy ſinnes and infirmites. Be diligent in the workes of mercy, and take in good part this my ſmall labours, whiche, I truſt, ſhall bring great profit vno thee, and God graunt it may be ſo great, as I haue and ſhall wiſh it to be. Amen.

To the Reader, concerninge the holy Ceremonies of Gods Church.

MANY vvise and learned men haue thought it good that I should ioyne to the Catechisme (vvhich I did lately sett foorth for the instruction of yong children in matters of the fayth) a briefe declaration of certaine Ceremonies, vvhose signification is not so vvel knovven to the ignorant people, as they should be.

It is therefore first to be knovven, that no compaine of men can meete togethe in one mind and consent of hart, for the true seruice of God, except they haue certayne holy signes, vvhereby both their vvorshipp tovvards God may be stirred vp, and the profession thereof tovvards their neighbours may be sene. And therupon as vvel in the lavv of the Ievves as of the Christians, holy signes and Ceremonies haue bene alvvayes in vse, by the appointment of God himselfe, or of his Pro-

Aug. contra Fau. Manic. li. 19. ca. 11.

phetes and Apostles. But for so much as the state of the Ievvs did beare outvvardly a forme and shevv of seruing God rather like children, then lyke men, yea rather in a bound, then in a free sorte: their Ceremonies vvere in maner all expresly named in the Lavve lyke vnto them, because it vvas presupposed, that they of them selues vvere not able to iudge, vvhat vvas conuenient for this or that Sacrifice, or els for this or that time, vnlesse it vvere by their maister and Lavvemaker namely prescribed and appointed.

But for so much as the state of the nevv Testament is free, as vvherin men of all nations are taught of God him selfe, & are anoynted invvardly vvith the holy Ghost, hauing the lavv, not of Moyses, but of God vvritten in their hartes and bovvels (as the Prophetes and Apostles do vvitnesse) therfore (the holy Sacramentes *being made and instituted of Christ him selfe*) most of the other ceremonies vvere leaft to the discreation of the Apostles and their successours. For vvhich cause S. Peter vvith the rest of the Apostles & Preists at Ierusalem ordeined and decreed, vvhat vvas to be obserued of

Isaie. 54. *Ioan.* 6. 1. *Ioan.* 2. *Iere.* 31. *Heb.* 8. & 10. 2. *Cor.* 3

the Gentils, vvho vvere newly conuerted
Act. 15. to the faith. And saint Paul hauing declared, vvhat he receaued of Christ touching the Sacrament of the Altar, addeth of his owen authority: *Cætera cum venero, disponam.* The rest I vvill set in order, vvhen I shall come.

Vpon vvhich vvords of saint Paule, the
1. Cor. 11. great Clerke S. Augustine vvriteth thus:
Aug. in epi. 118. *Apostolus de hoc Sacramento loquens, ait Cætera cum venero, ordinabo. Vnde intelligi datur, quia multum erat, vt in epistola totum illum agendi ordinem insinuaret, quem vniuersa per orbem seruat Ecclesia, ab ipso ordinatum esse, quod nulla morum diuersitate variatur.* The Apostle speaking of this sacrament, saith:
1. Cor. 11. *The rest I vvill sette in order, vvhen I shal come.* VVherevpon it is geuen vs to vnderstand (because it vvas muche) or hard (to touch in an epile the vvhole order in doing, vvhiche the vvhole church thoroughout the vvhole vvorlde doth obserue) that thing vvhiche is varied vvith no diuersitie of customes to haue bene ordeined by the Apostle Saint Paule. Marke vvhat Saint Augustine saith VVherin soeuer all churches agree in celebrating Masse, that thing he doubteth not, to haue ben ordeined, of Saint Paule. Of this kind are holy

Altars, ſecret praying at certain times of the Maſſe praying for the lyuing, & for the faithfull ſoules departed, the vſe of receauing the bleſſed Sacrament in the morning, or faſting: vvith many other like ceremonies. VVhich al churches in al countries haue alvvaies vſed. And that vvhich is namely ſaid of the ceremonies belonging to the chief Sacrament, is likevviſe tobe vnderſtand of al other Sacramentes. For the Apoſtle ſaid generaly: *State & tenete traditiones, quas didiciſtis ſiue per ſermonem ſiue per epiſtolam noſtram.* Stand ſteddie, & kepe ye the traditions vvhich ye haue learned either by our talke, or by our lettres: & Saint Auguſtine ſayeth likevviſe generally *Quæ non ſcripta, ſed tradita cuſtodimus. & c.* Thoſe thinges vvhiche vve keepe, not being vvritten, but being delyuered, vvhich at the leaſt are obſerued throuhout the vvhole vvorlde, are vnderſtanded to be kept by the commeading and decreeing of the Apoſtles them ſelues, or els of the general councels vvhoſe autoritie is moſt holſome in the church. As that the Paſſion of our Lord, and Reſurrection, and aſcenſion into heauen, and the comming from heauen of the holie Ghoſt are ſolēnly kept

2. *Theſ.* 2.

In ep. 118

euery yeare : and ſo of any other thing, vvhiche is kept in euery place vvhere the Church ſpreadeth it ſelfe.

It vvere eaſie to ſhevve, that many other auncient Fathers do ſpeake in lyke ſort of our holy Ceremonies, vvere it not aboue the meaſure of a breefe Catechiſme, to ſtand about that matter ani longer. Therefore novv I vvil talke more partienlarly of certaine ſpecial Ceremonies, and the meaning thereof.

The vſe and meaning of the holy Ceremonies of Gods Church.

VVhy is holy vvater vſed in the Church.

IT is vſed, to put men in minde of the water of Baptiſme, wherin their ſinnes were cleanſed, throughe the name of the bleſſed Trinitie called vpon them, and through their owne or the Churches faith. And therefore as mē by the water of Baptiſme entred into the Church, which is the myſticall body of Chriſt: ſo at the entringe into the materiall churche, they ſprinckle thēſelues with holy water. For albeit the Baptiſme it ſelfe can not be repeated, yet the remēbrance thereof is moſt laudablye preſerued in all good Chriſtians. *Tit. 3. Mat. 28.*

Howe olde is the vſe of holy VVater?

IT came euen from the Apostles, as it may be thought. For mention thereof is made in the Epistle of *Pope Alexander*. Who was the fifth Bishop of Rome after saint Peter

Can Holy vvater driue avvay Deuils?

NOt only holy water, but many other holy thinges are of power to driue awaye Deuils frō their bodies or places, who vse thē in a right faith. For, as thorowe our sinnes the deuil hath power to vse, not only his owne malice, but also Cods creatures to our hurt: euen so faithfull men take power of Christ, not only to resist the deuill by their owne faith, but also by the creatures, *vvhich are sanctified by Gods vvord & praier*. And so doth Theodoretus an auncient writer of the Eccleſiastical historie witnesse, that deuils were cast out in the old time. For wher as the diuell stayed

1. *Ti-4.* *Eccles. Histor. Libr. 5. chap. 21.*

the fyre that could haue no ſtrẽgth in burning of an Idols tẽple, Marcellus the Biſhop of Apamea cauſed his Deacon Equitius to bring water in a veſſell, which being ſet vnder the holy Altar, the Biſhop prayed, & when he had made the ſigne of the Croſſe vpõ the water, he willed his faithfull Deacon to ſprinkle the ſaid water vpon the flame, *quo facto contactus aquæ impatiens dæmon aufugit.* Which being done, the deuill not being able to abide that the water ſhould touch him, fled away. And verily who ſoeuer now a dayes can not abide to haue holy water ſprinkled vpõ him, he may well ſuſpect, that a deuill hath power on him, who is afeard of the ſaid holy water, and therefore kepeth his ſeruant from it as farre as he can. Thus we ſee both the profit, and the antiquitie of holy water.

VVhy is ſenſing vſed?

IT betokeneth, that as the ſweet perfume of frankincenſe aſcendeth vp into the ayer: ſo our prayers ought to be directed as a ſweet ſmell in the ſight of God. And as the Angell taught Tobias, to driue away the diuell by kindling of the lyuer of the fyſh: euen ſo the like kindling of frankincēſe with the lyke faith and deuotion, doth helpe to driue away the diuell, & to defend the faithfull people from his iniuries and aſſaultes.

*Pſal.*140
Tobie 6

Howv long hath ſenſing benvſed?

EVen from the Apoſtles time as it may appere by the words of *Dionyſius the Areopagite*, in his booke of the holy order & gouernement of the Church, where he expreſſely nameth that ceremonie. In the ſoléne Maſſes alſo of S. Iames, and Chriſoſtom it was vſed.

*Dionyſius. Eccleſi. Hierarc. cap.*3.

VVhat meaneth Proceſſion?

PRoceſſió was ordeined, partly to proteſt and to ſhew euerywhere by our deedes the Chriſtian faith (as by carrying openly before vs the bāners & tokens of Chriſts death) partly alſo to betoken, that euen as we go out of the churche, and after a pilgrimage made come into it againe: ſo Chriſt comming from the boſome of his Father, to take fleſhe of the bleſſed Virgin Marie, did after his peregrination made in this world returne to his Father again whither alſo we hope to folow him. Pſal.18.

VVhy is the Croſſe caried before vs in Proceſsion?

TO make vs vnderſtand, that all our pilgrimage in this life ought to be in the faith, merit and example of Chriſts painfull conuerſation, by whoſe only death we come to life, if yet we ſuffer with him, to the ende we may reigne & 1.Pet.2. Phili.2. Rom.8.

triumph with him.

VVhat may vve learne by holy candels?

Deut.4. FYrst, that God is a consuming fyre, whereof the very burning candel doth warne vs.

Secondly, that as the candell being one kind of creature consisteth of fyre, waxe, and weeke: so Christ cõsisteth of the God head, soule, & flesh, al being ī one person Therfore on Candelmasse day by carriyng a holy candel, we do wel represent our Lady cariyng Christ *Luc 21.* to the Temple in her armes.

Thirdly, we ought alwayes to haue the fyre of charitie in our hartes, as the wise Virgins had.

Matt.25 Last of all, by the torches which *Hieron.* are lighted at the singinge of the *Contra* gospel, it is signified, that the word *Vigil. n.* *Psal. 118.* of God is the light of our soule.

VVhy are candels set before Images?

TO betoken that their works did so shine before men, that

mẽ glorified god in heauẽ thereby. And Christ himselfe called S. Ioan Baptist a burnīg cãdell which gaue light. And he said to his Apostles, ye are the light of the world. *Ioan.5.*

VVhat do holy ashes meane?

THey warne vs to do penaunce as the Niniuites did, and therfore at the beginning of Lent (which is the time of penaunce) they are layed on our heades or forcheades, to betoken, that we must lament our former euill life, according as Christ said: Except ye do penance, ye shall all perish. *Matth.5 Iona.3. Luc.13.*

VVhy vvas the fast of Lent ordeined?

TO the intent, that we the mẽbers should according to our habilitie followe the example of Christ our head, protesting by our deede, that he fasted fortie dayes for our necessities, and not for his owne. Itẽ as not only Moyses but Elias fasted fortie dayes, so was it *Matt.4. Exo.34. 3.Re.19.*

3.Re.23. signified that not only the bond of the law, but also the free grace of the Prophetes, neded the sayd fast of forties dayes: and we are now in a propheticall state, seing it is written of our time, that God will poure his spirit vpon euery flesh (or nation) & that all men shalbe taught of God, as in the old time the Prophetes were.

Joel. 2.
Ioan. 6.

VVho instituted the fast of the Lent?

Hieron. in epi. ad Marcel.

THe Apostles thē selues, as S. Hierom teacheth, & therfore eue *Ignatius*. Who was the disciple of the apostles, cōmaūdeth the chri stiās, not to despise the Lent or the forties dayes, because it cōteineth a folowing of Christs cōuersation.

Ignatius in epist. ad Phil.

Hovv is Lent to be fasted?

Eccles. Histo li. 1.cap.19.

VVIth eating drie meates such as do ingender least bloud, & cōsequētly do least prouoke carnal lustes. For which cause al flesh, & whit-meates are for-

biddē, vnleſſe neceſſity, reaſonable diſpenſation, or a cuſtome laufully preſcribed doe otherwiſe permit. Alſo except men by age, great labour, or ſickenes, be excuſed, they ought to take but one meale on a faſting day, which in the old time was toward night. For as the perfit faſting is to eate nothing at all: ſo in thē who can not beare ſuch an abſtinence, it is permitted to make one meale. As for drinkings at night, or eating any other thing (which yet may not be a meale) ſo that noe fraude be vſed: it is ſuffi ciēt to kepe the cuſtome which is allowed by the laufall Biſhop of the Churche wherein we liue.

August. epiſt. 86.

Augu. in epi. 118. & in fine epiſt. 86.

VVhy are Images couered in the Lent?

AS holy Images are ſet vp in Gods churche at other times to repreſent vnto vs, that the ſaints reigne with God in heauen: ſo in the Lent they are couered & kept

from our ſightes, to betoken, that
Iſaye 54. ſinnes & iniquities (for the which we then doe penaunce) diuide
Exo. 34. betweene God and vs: hiding his face & glory from vs, euen as the vaile hid Moyſes face frō the hard
2. Cor. 3 harted Iewes And therfore when the good Chriſtiā looketh vp, and ſeeth not the glorioufe repreſentation of heauenly ioy, which in the church, was wont by his eye to come to his minde, he hath warning thereby, to crie out: woe to me:
Iſaye. 59. my ſinnes haue hidden gods glory from me, except by his grace I may come to true repentāce, & to
1. Cor. 7. do penance for them. And ſo he is
Ioan. 20. warned, to call vnto God for true contrition, ſacramentall confeſſiō, and temporall ſatiſfaction.

VVhat ſignified the veile, vvhich is dravven betvvene the people and the high Altar in the Lent?

AS our firſt parentes hauing ſinned, were kept from Paradiſe with the fyrie ſword of the Angel, and as in the tabernacle of Moyſes there was a veile betwene the inmoſt and the out-ward holy place: and as the letter of the Lawe is a veile, whiche kepeth the meaning of the holy Ghoſt from them, who beleue not rightly in chriſt: ſo to vs that beleue and liue not well, our ſinnes are a veyle & couer which kepe vs from chriſt. But as by the death of Chriſt the veile of the tẽple was torne in ſunder, & all the ſecrettes of the in-moſt holy place lay open to thẽ who did beleue: (in token whereof the lenten veyle is alſo caſt downe ī the paſſiõ weeke) ſo to thẽ, who after due penaunce do againe worke the wil of god thorow his grace, the veyle of iniquitie is torne downe, and the grace of Charitie lyeth open.

Gene.3.

Hebr.9

2.Cor.3.

Matt.27

VVhy doe people beare palmes the Sonday before Eaſter?

IN remembrance of the notable, miraculous, and triumphant entrie, which Chriſt made into Ieruſalē that day, at which time the Iſraelits did caſt not only bowghes of trees, but alſo their garments in his way for honours ſake. And the Children cried: Oſanna to the ſonne of Dauid. Al which ceremonies we ſtill maintaine to the honor of Chriſt, as the faithfull Iſraelites once did then: and the Proteſtans ſtill diſdaine the ſame, as once the ſtubborne and hard harted Iewes did. Our palme bowghes alſo betoken, that we ought to fyght againſt the deuill, the fleſh and the world euen till death, as Chriſt did, in which death both his victorie was and ours muſt be perfitely ended.

Mat.21.

Phili.2.
2.Tim.4

VVhat signifie the fovver and tventy candels that are set vp on vvensday before Easter euen?

THey signifie the twelue prophetes, and twelue Apostles, and thereby all iust men, who by preaching and good life gaue vnto vs light and a true testimonie of Christs godhed and manhod, but yet they were all after a certaine sort dymmed, and (as it were) their light was putte out one after an other, because they sinned as men, at the least venially: and none of thē was that light, which shewinge it selfe without blemishe, lighteneth euery mā cōming into this world, whiche is Iesus Christ the euerlasting light. And yet for so muche as they beleued in him, their light in him is now also euerlasting. 2. Ioan. 1 Ioan. 1. Apo. 21

VVhy is the old fyre quēched, & nevv fyre halovved on Easter euen?

Fphe. 4. Ephe. 5

TO shew, that in Christ we are made new men in spirite, & that we must cast of the olde man which came by our parentes carnal generation, & take newe light of Christs death and resurrection, walking as the Children of light. Therfore the clergy going to halow the new fyre, saith the Psalme.

Psal. 26. *Dominꝰ illuminatio mea & salus mea.* The Lord is my light and my Saluation.

VVhy is the Paschal of vvax halovved and set vp in the Churche.

Exo. 13.

TO represent Christ, who is the truth signified by the pillour of fire, whiche gaue light to the Children of Israel by night. And as Christ at certaine times appered to his Disciples after his resurrection: so is the Paschal taper in remembrance thereof lighted at certaine times frō Easter till Ascēsion.

Mar. 16. Ioan 20. & 21.

VVhy is the font halovved?

BEcauſe the apoſtles did ſo inſtitute, as may appeare in ſaint Dioniſius, who lyued in their time. Alſo S. Baſil confeſſed that the cuſtome to bleſſe the water of Baptiſme came from an vnwriten tradition. The feaſtes of Eaſter and withſonday are choſen for the purpoſe, becauſe in the one Chriſt after death roſe out of his graue: in the other he ſent downe the holy Ghoſt. Now in Baptiſme (as S. Paule ſaieth) we are buried with Chriſt, and riſe agayne to walke with him in a new life, & the ſanctificatiō of the new mā, which we take and beare, is wrought ī Baptiſme firſt of all by the holy Ghoſt.

Dionyſius. Eccleſia. Hierar. ca. 2.

Baſil de ſpiritu ſā. cap. 27.

1. Cor. 15

Act. 2.

Rom. 6.

Eph. 4.

Tit. 3.

VVhy are belles halowed?

TO the ende nothing may be prophane, which ſerueth for Gods religion, becauſe he is infinitly holy, whom we ſerue. And thereby the deuils alſo are the

1. Pet. 1.

more vexed and dryuen the father of, becauſe they knowe them to be the ſignes, and as it were the trumpets calling faythfull ſouldiers to heare Gods word, and to make cō-mon prayer.

VVhy is the Church hallowed?

1. Pet. 2. BEcauſe it beareth a figure of the liuely members of Chriſt, which is holy and vnſpoted in her Ephe. 5. faith & religiō. Itē to cauſe the mē who come thither, to be the more ſtirred to prayer, & to be the ſoner heard in a holy place, as it may well appeare, that the holy Ghoſt 3. Reg. 8. taught vs to beleeue by the dedication of Salomons temple, where a ſpecial grace is deſired for them, who pray in the temple dedicated to Gods holy name.

VVhy is the Altar conſecrated?

THat the chiefe proteſtatiō, & ſhewing of externall religion (which is externall ſacrifice) may

be offred vpon a moſt ſollemne & reuerend place. For although the whole Church be generally hallowed: yet the Altar being within the ſame Church, hath a moſt ſpecial ſanctificatiõ, as which beareth that roome in our holy doinges, which the Croſſe it ſelfe bare, whẽ Chriſt dyed vpon it. And ſeeing Noe buylt an Altar and Abraham is noted not only to haue offered vp his ſonne, but alſo to haue done it vpon the Altar: ſeing alſo that in the tabernacle of Moyſes, and in the tẽple of Salomõ the Altar was ſo holy, that (as our Sauiour him ſelfe ſaith) it ſanctified and made holi the gift which was layed vpõ it: by the ſame reaſon our Altares ſhould muche more be halowed, as which conteine that body vpon thẽ, for whoſe ſake all Altars were holowed, & all Sacrifices were made. Wherefore, *Optatus*. An

3. Reg. 8.

Gene. 8. & 22. *Iacob.* 2.

Mat. 23.

Contra Parmenianum. lib.6. annunciét writer ſpeaking againſt the Donatiſtes (who in his time deſtroyed the holy Altars of the Catholiks) ſaith: *Quid eſt enim Altare, niſi ſedes corporis & ſanguinis Chriſti?* For what is the Altar, but the ſeate of the body and bloud of Chriſt? That is to ſay, the place where Chriſtes body and bloud doth remaine, during the time of the vnbloudy Sacrifice.

VVhat do the Altar clothes ſignifie?

VErely they repreſent the Good affection, which faithfull people haue to honor the place of Chriſtes reſidence. For as the Apoſtles being commaunded to *Mat.21.* bring the aſſe vnto Chriſt, did vpō their owne good affection caſt their clothes vpō the Aſſe, to thende Chriſtes ſeate might be made the more honourable: ſo doe the faithfull folowers of the Apoſtles decke and ſette foorth the place

where christ ī a miſtery preſenteth him ſelfe vnto vs. And therfore S. Hierome prayſeth Nepotianus, for prouiding carefully, that the Altar might be neate and cleane. *Erat ſolicitus ſi niteret altare, ſi parietes abſque fuligine, ſi pauimenta terſa, ſi ianitor creber in porta, vela ſemper in oſtiis. ſi ſacrificium mundum, ſi vaſa luculenta, & in omnes ceremonias pia ſolicitudo diſpoſita.* He was carefull to ſee, that the Altar might ſhyne, that the walles might be without the ſmoke of the tapers or lampes, that the pauimēts might be neate, that the porter might be often at the Churche doore, that the clothes might alwayes couer the doores, that the Veſtrie might be cleane, that the veſſels might be bright, & that his godly carefulnes might be well diſpoſed toward all the Ceremonies.

Ad Heliod de epitaph. Nepotiani.

The vse and meaning
VVhat meaneth the appearell vvhich the Prieſt vveareth at Maſſe?

1. THe Amice, whiche the Prieſt firſt putteth on his head, doth ſignifie the clothe, wherewith Chriſtes face was couered whileſt the Iewes buffeted him, ſaying:
Mat.26. Areade, who did ſtryke thee?

2. The Albe, which is a long white garment, repreſenteth the white coate, wherewith Herode did ſend Chriſte backe to Pilate, reputing him as a foole.

3. The Girdle betokeneth the ſkourge wherewith Chriſt was
Ioan.19. whipped. And the Fanell, whiche
4. the Prieſt putteth on his left arme,
Ioan.18. betokeneth the coard wherwith they bound Chriſt, when they firſt
6. tooke him. As alſo the Stole repreſenteth the other ropes, wherewith they bound him to the Pillour whiles they whipped him.

The vpper veſtiment doth beto-

ken the purple garment, where- *Ioan.19.*
with Christ was cloathed in derision, whē they saluted him king of the Iewes. Thus the priest going *Cyprian lib.2. epist.3.*
to make the sacrifice of the church which it learned of Christ, doth in outward signes set before our eyes the history of Christs Passiō, which is the true paterne of all sacrifices.

The Priest thē being so clothed setteth briefly before vs all the life of Christ, but most specially of all the circumstances of his death. He cometh therfore frō the vestrie to the Altar, as is were shewing, how Christ came from heauen into this 1.
worlde. He beginneth the Masse with some part of a Psalme, which 2.
he repeateth twise or thrise, in shewing the Prophets & Patriarchs to haue prayed for, & to haue reioyced at the daye of Christs incarnation, which they saw in spirit.

He crieth out for mercy nine *Ioan.8.* 3.

times, geuing vs to vnderſtād, that his Sacrifice depēdeth vpō Chriſt, and not vpon our merites. He be-
4. ginneth the *Gloria in excelſis Deo:* Glory in the higheſt vnto God, putting vs in mind of the hymne and praiſe, which the Angels ſang at chriſtes birth. And therewith he
5. ſaith. The lord be with you, which is no more but the propheticall naming of Chriſt who is called Emanuel, that is to ſay, the Lord
6. with vs. The collect ſignifieth, the whole church with one accorde to haue prayed for the comming ōf our Sauiour, and by him only to truſt for ſaluatiō. The epiſtle doth
7. *Matt.3.* reſſemble the preaching of S. Ioan
8. Baptiſt. The mourning ſong of the Graile, ſheweth that penāce which inſued emōg the good men vpō S. Ioan Baptiſts preaching. The ioy-
9. full ſong *Alleluya* betokeneth the ſpirituall ioye, whiche after their

penaunce

penaunce done they obteined, partly in this life, and ſpecially in the life to come: for thoſe who mourne in God, ſhalbe conforted. The Goſpel betokeneth the preaching of Chriſt. The Crede witneſſeth, what great fruit of profeſſing the true faith inſued vpon Chriſtes preaching, which is not only ſhewed by wordes, but alſo by workes: whileſt the deuout perſons offer vnto God before the Altar, ſome of their tẽporall goods & ſubſtance, either to be conſecrated vnto God (as bread and wine) or to be diſtributed to the poore, or els to be employed to the vſe of the church, as wax and oyle. At the length the Catechumens and lerners of the faith being remoued out of the Churche, the Chriſtians proper ſacrifice is begonne. At whiche neither nouices in faith, nor infidels may be preſent, by

Mat. 5. 10. 11. 12. Dioniſ. de Eccle. Hierar. cap. 3.

cauſe it is moſt ſubiect to the deriſion of the wicked.

1. Bread & wine then is brought to the Prieſt at the Altar, to the ende he may do with thē as Chriſt in his laſt ſupper did, when he was
2. now going to his deth. The Chali-
3. ce betokeneth the graue: the white corporace betokenethe the white ſheete, wherein Ioſeph did fold Chriſts body, when it was layed into the graue: & the paten repreſenteth the ſtone wherwith the
4. graue was couered. But becauſe al this is done only to bring Chriſts death vnto our remēbrance, & not
5. to bury Chriſt againe, therfore the
Mat. 26. prieſt after ſecret prayer (whiche
6. Chriſt alſo vſed in the garden before his Paſſiō) crieth: lift vp your hartes: and againe: thankes vnto our Lord God, who hath both redemed vs, & left vs theſe miſteries of his glorious death, reſurrection,

& aſcenſiō. After which praiſes & thankeſgeuing by the Prieſt, all the people, or ſuche as ſupplie their place, do ſing in the honor of the bleſſed Trinitie three times, Holy, Holy, Holy, the Lord God of hoſtes, bleſſed is he that cometh in the name of the Lord, Oſanna in the higheſt. 7.

The Prieſt now entring into the moſt holy meditations of Chriſts death, cōmēdeth to god the whole Churche diſperſed throughout the whole worlde, & thoſe by name for whom he is bound to pray, as the Pope, the Biſhop, the King, & his owne frindes. And becauſe this is the common ſacrifice of all the church, he reuerently maketh mētiō of the bleſſed ſaintes which reigne with Chriſt, and deſireth to be holpen by their prayers, whom he doubteth not to heare him, becauſe they liue with Chriſt, and in 8. 1.Tim.ii. 9. Phil.ii.

him see our necessities, when we call to them, much better then the
1.Re.9. Prophetes sawe their hartes, who
3.Re.5. came vnto them for ayde or succour.
10. And being thus prouided he making many times the signe of the holy Crosse, to betoken, that all the vertue and power he hath, is taken by Christes death and Passion, cometh at the last to take Christes person, vpon him, saying in his name and power ouer the
11. breade. This is my body and ouer
Mat. 26. the wine This is my bloude, &c. By whiche wordes no faithfull man doubteth, but that Christes body and bloud are made really present vnder the forme of bread and wine. In token of which beleefe the prieſt lyfteth vp the holy Sacrament, to put vs in remem-
Ioan.3. brance, how Christ was exalted vpon the Crosse for vs, and the people adore with godly honor

the ſelfe body and bloud, whiche dyed, and was ſhed for vs. And thē in wordes alſo the Prieſt beſecheth, the ſaid body and bloud of Chriſte being moſt acceptable to God, in his owne nature, to be accepted alſo of God in reſpect of the Church, which being yet ſinfull, aduentureth to handell and to offer ſuche precioufe giftes. And anone the faithfull ſoules are cōmended alſo vnto God, to the end no membres of the Churche may be omitted of the Churche in the common ſacrifice which toucheth the whole body of the Churche. And all this holy ſecret action is ended with the open pronouncing of our Lords prayer by the ſeuen petitions, wherof we may call to minde the ſeuē wordes or ſayings which our Lord pronunced alone vpon the Croſſe, ouer and beſides theſe ſecret praiers, wherin he cō-

12. 13. 14. 15.

mendeth to his father all the Patriarches, Prophetes, iuſt men, and all that euer ſhalbe ſaued, whether they were then borne or no: for ſignification of the which diuerſe ſtates in the church (for all whome Chriſts body was broken and
16. vexed vpon the croſſe) the B. Sa-
17. crament of the Altar is broken into three partes, and the kiſſe of peace being ſent to the faithfull that are preſent (whileſt they call for mercie and peace at the handes of the Lambe of God) the whole Sacrifice is receaued either by the prieſt alone, if none other be prepared there vnto (as Chriſt vpon
18. the Croſſe ended his owne Sacrifice alone) or if others be ready, they receaue alſo with the prieſt euen as Chriſt at his ſupper gaue his Sacrament to others alſo. For as S. Cyprian ſaith, ſpeking of this Sacrament, *Paßio eſt Domini ſacrifi-*

cium quod offerimus. The ſacrifice which we offer, is the Paſſion of our Lord: that is to ſay, the ſubſtãce which we offer, is the ſame, whiche ſuffered and roſe againe from death. *Lib. 1. Epiſt. 3.*

And therefore although Chriſt made the ſacrifice of his ſupper at the euening, to declare, that as well the olde Sacramentes, as the world it ſelfe were now come to their later ende: yet we offer in the morning, to ſhew, that we take hold of Chriſts reſurrectiõ alſo, & liue now in a newe ſtate of grace.

And in dede the very receauing and conſuming of the Sacrament by the faithfull is a reſemblance alſo of Chriſts Aſcenſion, wherein he was taken from our ſight into the heauens, whence he ſent the holy Ghoſt, euen as the Prieſt (hauing now ended the myſteries with the Collet of thãkes geuing) 19. 20.

bleſſeth the people, and departeth into the veſtry whence he firſt came foorth. Thus are the Obſecrations, the Orations, the Poſtulations and the geuing of thankes made, whereof S. Paule wrote vnto Timothee. And that according to the minde of S. Auguſtin, who there intreating vpon the word *Oratio* (whiche in Greke ſignified *Votum* a vowe) doubteth not to ſay, *Vouentur omnia, quæ offerẽtur Deo, maximè ſancti Altaris Oblatio.* All thinges are vowed which are offered vnto God, eſpecially the Oblation of the holi Altar: Where he nameth the Sacramente of Chriſts ſupper, the Oblation of the Altar, and expreſly teacheth it to be offered and vowed vnto God. Vnto God, I ſay, and not (as the Proteſtantes teache) either by the people onely to the Prieſt, or by the Prieſt only to the people. But he

1. Ti. 2.

Auguſt. epi. 56.

ſaith, *Sancti Altaris oblatio maxime offertur Deo.* The oblation or offering of the holy Altar, is moſt of all offered vnto God.

This may ſuffice for a briefe inſtruction of the youth, concerning the moſt notable and daily Ceremonies of the church, whiche who ſo deſpiſeth, he therein deſpiſeth the whole companie of Chriſtians, who from the Apoſtles time till this hower, haue vſed the ſaid Ceremonies at the Seruice of God, as wherby the minde is prouoked to thincke of God, and of holy ſaintes much more reuerently, then otherwiſe it would. God geue euery man grace, not to be wiſe more then he ought, but to be humble, and rather to ſeeke what an vnknowen Ceremony meaneth, then to laugh at that whiche he knoweth not. For he that by ſuche contempt is igno- Rom. 12.

The vſe and meaning

rant, ſhall not be knowen of God,

Luc 1. as the Apoſtles threatneth. And he that ſeeketh as he ought, ſhall find, as our Sauiour, himſelfe hath ſayed.

CHriſts Picture humbly vvorſhip thou
vvhich by the ſame doſt paſſe,
Yet Picture vvorſhip not but him for vvhom
it pictured vvas,
Nor God nor man this Image is vvhich thou
doſt preſent ſee,
Yet vvhome this bleſſed Image ſhevves both
God and man is hee:
For God is that vvhich Image ſhevves but
yet no God it is,
Beholde this forme but vvorſhip that the
minde behoolds in this.

O paſsing vvoorke of pietie: then death hir ſelfe lay dead,
VVhen lyfe vvas death vpon that Croſſe vvhere Chriſt himſelfe vvas ſpread.



If thou doeſt hope vvith Chriſt aboue in heauenly bliſſe to raigne,
Take vp his Croſſe and learne to be partaker of his payne.

SEe Man vvhat paynes thy Sauiour ſvveete
hath ſufferred for thee,
And canſt thou of thy Creator vnmindful crea-
ture bee?

A note of such thinges as are represented to Christians by the vsuall blessing of thẽselues vvith the signe of the crosse.

IEsus Christ our sauiour the sonne of God, for the loue he did beare to mankind came down into the world, suffred death vpon the Crosse, descended into hel, & & with victorie ouer hel, damnation, & death he rose again, and in his glorified body ascended to the glorie of his Father: The memory of which victory, and of our reco-ciliation to God the Father, with the whole misterye of our redemption is celebrated of euerye good Christian dailye by making the signe of the Crosse.

In this faith & belefe all good Christians vse oftentimes to make the signe of the crosse in their fo-

reheads: as a cõtinuall renewing of the badge or marke of their Chriſtian profeſſion impreſſed in their foreheads by the preeſt of God at the font of Baptiſme.

In this faith & belefe the church of God hath appointed her children the Catholik Chriſtiãs at the ſaying of *Deus in adiutorium* and in other parts of diuine ſeruice to make the ſigne of the croſſe, by drawing the hand frõ the forhead to the breſt, & from the left ſhoulder to the right: which obſeruatiõ was appointed vpon graue conſiderations: For thereby the good Chriſtian is putt in mynde of diuerſe things dayly & hourely mete to be thought of.

For the draweing downe of the hãd from the forehead to the breſt reneweth the memory of the cõming of the ſonne of God downe into the world to ſaue mankynde.

The remouing of the hand to the left ſhoulder repreſenteth the deſcending of our ſauiour into hell, for to obteine the victorie ouer hell, damnation and death.

The draweing of the hand ouer whart to the right ſhoulder (for to finiſhe vp the figure and ſhape of the croſſe) reſembleth vnto vs the glorious recourſe of our ſauiour Ieſus Chriſt to his Father, for to conſummate our redemption and reconciliation after his death vpō the croſſe.

And for ſo much as by the left hand in an apt forme of ſpeeche all ſiniſter & euell things are ſignified: and good things by the right hand: therfore the good Chriſtian by draweing of the hand from the left ſhowlder to the right is putt in mynde, that he muſt withdrawe his cogitation, care and ſtudye frō all worldly vanities the ſiniſter al-

lurements of our ghoſtly enemies, and to fix his hart and mynde of heauen and heauenly things. That he muſt eſchew the brode waye of ſinne which lyeth on the left hãde: and tread the ſtraite path of vertuouſe conuerſation on the right hand. And that by the benefite of the croſſe he is put in hope to paſſe from temporall to euerlaſting pleaſures and commodities: to auoyed eternall miſery and obtaine ſempiternall felicitie.

11 JU 62

A BRIEF

FOVRME OF CONFESSION, INSTRVCting all Christian folke how to confesse their sinnes, & so to dispose themselues, that they may enioy the benefite of true Penance, dooing the woorthy fruites therof, according to the vse of Christs Catholique Church.

Newly Vewed & sett foorth according to the translator his late printed copie.

1583.

BRITISH MUSEUM

TO THE READER.

VVHereas in this great corruption of Faith and good life, there is alſo great vvant of good inſtruction for the amendment of both the ſame: & vvheras yet the blindnes or malice of ſome men is ſo great, that the very ſame meanes leaft by Chriſt and his Apoſtles in the Church for that end, they make ſo ſmal account of, that they both contemne, and condemne the ſame, & vvithout all reaſon raile therat vvith full vncomely termes: it hath ſemed to many good and vertuous men right neceſſary, to ſet forth ſome ſuche Treatiſe, vvherein brieſly is conteined bothe the right vſe and ende of Shrift or Confeßion and alſo the due order that eche Chriſtian man ought to kepe and obſerue in the ſame. VVhiche vvhoſo ſhall duely peruſe and examine, ſhall ſoone ſee, hov v litle reaſon or cauſe ther is, to make Confeßion a cloke or colour of

any vice and levvednes, ſith it is purpoſely ordeined for a meane and preſent remedie againſt all vice and ſinne.

There is no time nor place novv, to entre into farther diſpicions vvith ſuche kind of perſons, namely the ſame Argument being already handled by diuers excellent great Clerkes, bothe in Latin, and in Engliſh alſo.

And this to be, and euer to haue bene the Doctrine and practiſe of the knovvē Catholique Church, not onely theſe preſent times, but al times and ages euen from Chriſt and his Apoſtles all along, haue & do moſt manifeſtly teſtifie & ſhevv.

A BRIEF FOVRME OF SHRIFT OR CONFESsion, according to the vſe of Chriſts Catholike Church.

CHAPTER I.

Of ſuche things as the penitent ſinner muſt vnderſtand, and do, for & before he go to Confeßion.

HE that wil wel & duely make his Confeſſion, muſt firſt of al cal himſelf to accõpte certaine houres or daies, according to the time that he hath laſt bene ſhriuẽ, and ſo with all diligence call to minde and remembrãce his owne ſinnes and offenſes.

And let him not go to the fete of his ghoſtly Father, truſting only

vpon that which he ſhal aſke or enquire of him. For a thing of ſuch importance, as is for a man to reconcile himſelf vnto God, oughte not to be done ſleightly, and (as a man would ſay) at all aduenture, or vpon any ſodaine light occaſiō: but of ſad and ſet purpoſe, and vpō good aduiſe taken before, entring firſt into particular accompt with God, and with a mans owne conſcience in his ſecrete chamber & cloſeſt place, cōſidering, that there he goeth to giue accompt of his life vnto God, and vnto the Prieſt in his name.

The whiche accompt cannot be made in ſuch ſort, as it ought to be, except there go a diligent examinatiō & diſcuſſing of the bonds and burdens, charges and diſcharges of our conſcience, the whiche are our ſinnes. And therefore the Prieſt, if he wil do wel his duetie,

ought not to admit & receiue any penitent that is vnprouided in this point, vnleſſe it be in extreme neceſſitie. For it is a plaine contempt of the Sacrament of Penance, and of the Iudgement of God whiche is exerciſed therein. Now than for the better calling to minde and remẽbrãce of our ſinnes, fiue things are principally to be conſidered.

1. The time paſſed, ſince we were laſt ſhriuen and confeſſed.

2. The ſtate of our degree and perſon.

3. The office and daily exerciſes wherein we haue ben occupied.

4. The places wher we haue liued and ben in.

5. The perſons with whome we haue kept company and ben moſt conuerſant.

The ſecond Point.

Of vvhat ſinnes particular rehearſall and mẽtion is to be made in cõfeßion.

Of Venial ſinnes.

FOr to know & vnderſtand wel, what ſinnes are to be called to minde for to repēt vs of the ſame, and to confeſſe them: it is to be noted, that the ſinnes, whiche a man doth cōmit of his owne wil, are of twoe kindes. The one are Venial, the other Mortal. The Venial, are thoſe ſinnes and negligences, into which almoſt houre-ly and at euery litle occaſion we do fall through our weakenes: as are, ieſting, lawghing ouermuche, idle talke, haſtines and ſodaine anger for a trifle, or to make a leaſing without dammage to our neighbour. And generally, almoſt al the euil motions that we haue, being either without ful deliberation or conſent: or at leaſt without contempt of God, or any notable irreuerence of him, or any notable harme of our ſelues, or of our neigh-

bours.

Al theſe, & ſuche as theſe, are called Veniall ſinnes, for that God our Lorde hauing reſpect to our weakenes, doth eaſily pardon & forgeue vs the ſame, & doth not bind vs to any other then temporall paine for thē. Of ſuch as theſe did Salomon ſaie: That ſeuē times in a daie the iuſt man doth fal. Signifying thereby vnto vs, that euē the very iuſt and righteous men do oftentimes fall into them. And of theſe ſinnes alſo did S. Iohn meane in his Epiſtle, when he ſaid: If we ſaie, that we haue no ſinne, we ſeduce ourſelues. Prou. 24. 1. Ioan. 1.

And therefore, for that they are ſo daily, and ſo common through our weakenes, God hathe left in his Churche, byſide the Sacrament of Penance, many remedies for them. And therefore it is not of neceſſitie, to confeſſe them,

although it be very laudable and meritorious to be ſhriuen of them alſo.

The principal remedies for theſe venial ſinnes, are.

1. Almoſe dedes.
2. To knocke vs on the breaſt with ſome remorſe.
3. Often & much praier, eſpecially the praier of the *Pater noſter*.
4. To beare with the defects, faults, and froward dealings of our neighbour toward vs.
5. To haue paciẽce in aduerſities and tribulations.
6. To Cõfeſſe our ſelues ſinners vnto God, though it be done generally.
7. To heare Maſſe deuoutly.
8. To take holy water. The which is vnderſtood, that it be done with a good deuout motiõ, and with ſome ſorowe of our ſinnes.

Of the ſinnes vvhiche are mortall, of the vvhiche it is neceſſarily required, that particular mention aud rehearſall be made in Confeßion.

IT remaineth therefore; that mortal & deadly ſins only (or ſuch as be doubtful whether they be mortal, or no) be thoſe, whereof we muſt make accópt particularly in the Sacramẽt of Confeſſion and Penaunce, to the end to repent vs of them, & to rehearſe and open them in ſhrift wholy & plainly. And although it be a very hard thing to know the ſame, yet as far as the matter & preſent conſideration can admit, it is to be vnderſtãded: that that dede or negligẽce is a deadly ſinne, in which of purpoſe and aduiſedly with notable contempt of God, or manifeſt harme of our ſelfe or our neighbour, any of the ten commaundements are

broken, or els when wee doe any thing againſt that, whiche our owne conſcience doth teache vs, in ſuche ſort as is aboue ſaid: as for example, to deſpiſe God, & to deſpaire of his mercy, to forſweare, or ſweare falſely, to ſteale any thīg of valew, not to giue almoſe, if we be able, to ſuch as we know to be in neceſſitie.

Theſe and ſuche like, whiche are manifeſt and plaine mortal or deadly ſinnes, and alſo ſuche as in reſpect of their qualitie or quantitie are doubtful to the penitent, or to the Ghoſtly Father, ſo that they cānot wel be iudged, whether they be mortal or venial, muſt of neceſſitie, as we haue ſaid, be called to mind and rehearſed of the partie penitent, for to repent himſelfe & confeſſe the ſame. For if any one of theſe be willingly leaft out in Cōfeſſion, the partie penitent doth

haſard himſelf, in not making his ſhrifte in ſuche ſorte as he oughte, and ſo ſhould thereby commit a grieuous ſinne.

And in all theſe ſinnes, he muſt not onely make rehearſal of ſuch as he hath committed by dede, but alſo of ſuch as he hath committed by thought, or deſire, & by worde, whereas God is alſo offended by eche of theſe.

The third Point.

Of the Circumſtances.

AGaine, in this conſideration and calling to minde of thy ſinnes for to repent thee and make due confeſſion of them, thou muſt alſo rehearſe & make confeſſion, not onely of theſe ſinnes, as they are alone, but alſo of the circumſtances that go with them, namely ſuch as increaſe the ſinne in ſuch ſort, that they chãge the kinde and

nature thereof, as when a man cõmitteth any thing againſt his Parents, or ſpirituall Paſtors, or ſinneth in a halowed place. The moſt common circumſtances, are ſeuen.

1. Who.
2. How much.
3. Why and wherefore.
4. In what place.
5. At what time.
6. By what meanes and inſtruments.
7. How oft, or how ſeldome.

1. By the Circumſtance, *vvho*, is vnderſtood, that the ſtate or qualitie of the perſon that ſinneth, muſt be conſidered, and alſo of the perſon againſt whome, or with whome ſinne is committed.

2. By the circumſtãce, *Hovv much*, is vnderſtood the quantitie of the ſinne, or dammage, or contempt that is done in the ſinne.

3. By the circumſtãce, *vvhy*, or *vvhe-*

refore, is vnderſtood the end or intent, wherewith ſinne is done.

In vvhat place, that is to wit, whether the place be publike, or priuat, halowed or vnhalowed. 4.

At vvhat time, to wit, whether it were on a holy day, or faſting day, or a day of publike praier. 5.

By vvhat meanes, and *hovv oft*, are circumſtances plaine inough by themſelues. 6. 7.

The fourth Point.

Of the firſt part of Penaunce, vvhich is Contrition.

VVHen the Penitent hath thus cõſidered and called to an accompt the enormitie and filth of his ſinnes, as is aforeſaid, with the circumſtãces of the ſame: it behoueth him with true & hartie repentance therof, to aſke God forgiuenes, with all humility and hope to obteine the ſame: being

ſory therefore moſt intierly and earneſtly, ſpecially for hauing offended God, vnto whome ſo great ſeruice is due: putting no truſt in himſelf, but truſting wholy in the merites of Chriſt Ieſu, the vertue whereof he ſhal nowe partake in this holy Sacrament of penance. This ſorow & repentance of ſinnes, to the end it may be fruiteful, muſt be ioyned principally with fiue things.

1. With Faith, by whiche we beleue both the threattes, & the promiſes of God, & the vertue of this Sacrament.

2. With humilitie & ſubmiſſion of our ſelues, wherwith the ſinner doth for his parte repute & thinke himſelf vnworthy of forgiuenes, or of any good thing.

3. With hope of Gods mercy that he may obtaine pardon.

4. With truſt and confidence in the

the merites of Christ Iesu, by and through whome all pardon is obteined.

5. With the loue of God, that is to witte, that all sorowe & abhorring of sinne be principally for the honour of God, & for to accomplish the obediẽce that is due vnto him. And becauſe this is the chief and principal part of penance, it is very expedient, that the partie penitent vſe all diligence to procure through the helpe of our Lord, that he haue no notable defect and fault therein. And therefore he ought to further himſelfe with al things that are wont to ſtirre vp and encreaſe in our ſoule this ſo neceſſarie a fyre of Gods loue, as for example.

1. The knowledge of our ſelues, and of our exceding and vile baſenes.

2. The knowledge of the excee-

ding passing greatnes of God, whō we haue offended.

3 The due pōdering and thinking on our sinnes, and their filthines, and the euilles that they bring with them.

4 To thinke on the wrath of God, & on his iudgemēt, and the paines that our sinnes doe deserue.

5 To acknowledge the inestimable benefites which we haue receiued at Gods handes.

6 To haue before our eyes his passing manifold merci and goodnes, through the which he casteth of noman that doth hartily seeke him.

7 Last of al, the exercise of holy praier, whereby the giftes of God are obteined.

The fourth Point.

Of the second part of penance, vvhich is Confession.

IT behoueth alſo for the perfiting of this Sacrament, to haue ful & carneſt purpoſe to confeſſe al our ſinnes, as is afore ſaid, with their circumſtances, namely ſuch as do notably aggrauate & chãge the nature or kinde of the ſinne.

And this confeſſion muſt haue fiue principal properties or conditions, that is to witte.

1. That it be whole.
2. That it be plaine.
3. That it be faithful.
4. That it be diſcrete.
5. That it be humble.

1. *That it be vvhole*, is to be vnderſtood, that we confeſſe al our deadly ſinnes, and thoſe that ſeme doubtful to be ſuch, not leauing out nor omitting any one of purpoſe, or yl intẽt, or by any notable negligence. For, as holy learned men do ſaie, we muſt not hope for, nor craue pardon of our ſinnes by

halues of God whoſe woorkes are alwaies whole and perfect.

2. *That it be plaine*, is to be vnderſtood, that it be not done with woordes that may hide and couer the ſubſtance and nature of the ſinne committed. For els it were no Confeſſion, but a cloking and couering: neither could the ſentence of the Prieſt haue any place, becauſe the iudge cannot aſſoyle the thing that he knoweth not.

3. *That it be faithful*, not telling one thing for another: and not to accuſe other, or excuſe ourſelues, but faithfully to reporte the truth, as it was done in deede.

4. *That it be diſcrete*, is to be vnderſtood, that we confeſſe our ſinnes in ſuch wiſe, that we defame no other perſons, declaring more then we ſhould in confeſſion, and that we leaue not out, nor rehearſe

other impertinent things that are to no purpoſe.

5. *That it be humble*, is to be vnderſtood, that we confeſſe our ſinnes with ſhamefaſtnes & confuſion, not as though we did brag or vaunt of our ſinnes, nor tel them as one that tolde ſome ſtorie, or tale of things happened in our life: but that we remember and cõſider wel, before whome we ſtãde and confeſſe the ſame.

The ſixth Point.

Of the third part of penance, vvhich is Satiſfaction.

IT behoueth alſo, that the partie penitent, when he goeth to the feete of his Ghoſtly Father, do prepare himſelf to make ſatiſfaction and doe penance for his ſinnes. The whiche conſiſteth of two principall things. The one is, to auoid & kepe him-

ſelf effectually from deadly ſinne, and from al dangerous occaſions therof. The other is, to make recõpenſe to ſuche perſons as he hath offended, humbling and ſubmitting himſelfe to the rules of good conſcience and right, and framing himſelf vnto the qualitie of the offence & treſpace, according to the diſcretion and iudgement of his good & wiſe Ghoſtly Father.

The firſt of theſe two muſt faile in no wiſe, neither can faile in him that is truely contrite. For he that doth hartily and effectuouſely abhorre his ſinnes, wil alſo cõſequétly auoide & ſhunne the ſame. For otherwiſe when the penitent himſelf, or the Ghoſtly Father ſeeth that he that is ſhriuen, hath not done his endeuour to kepe himſelf from ſinnes, & from the daungerous and neereſt occaſions thereof, wheras it is in his handes, and

freewil to abādon & put away the ſame: he may wel ſuppoſe & gather, that he that ſo ſhrineth himſelfe, hath not true repentance: and therefore he ought not to aſſoile him, but warne & admoniſh him, what is meete for him to do, whereas he is not preſently ſo diſpoſed, that he may be aſſoiled. For euery mind and purpoſe to forſake ſinne is not inough for him that wil be ſhriuen duely, as he ought to be: but he muſt haue a ful & perfect effectual purpoſe to ſine nomore. And therfore let the partie penitent do al that he can for his part, & al that is requiſite to keepe himſelfe from ſinne, & from the euidēt dangers and occaſions thereof. As for exāple, ſuch as haue once promiſed to auoide their ſinne, ſaying that they were of mind & putpoſe to put away al occaſion therof, & yet haue not don ſo, as kepers of

concubines, & vſurers are wont to do, and ſuche as liue by vnlauful and yl trades: their Ghoſtly father ought not to beleue nor aſſoile them, vntil they haue in deede abãdoned, & vtterly forſaken thoſe occaſions that brought them in bondage vnto that ſinne.

And he that ſhould otherwiſe doo (as many Ghoſtly Fathers do now adaies) it is plainely both to his owne peril of damnation, and of the perſons, that come vnder his handes to be ſhriuẽ. For he maketh them beleue, that they be at peace and reconciled vnto God, & thereby abuſeth them, & bringeth them into a woorſe ſtate than they were in before their ſhrift and abſolution.

The other part of ſatiſfaction (whiche is a recompenſe and amẽdes of the ſinnes and treſpaces cõmitted by the partie penitent)

muſt be done with ful intent and purpoſe to make ſatiſfaction, and to do al kind of penãce, according to the counſayl and aduiſe of the good and diſcrete Ghoſtly Father: doing for his part all that he can, and certainely knoweth to be nedeful to be done, for to make his Ghoſtly father vnderſtand, that the mind that he hath to do ſatiſfaction and penance, is true and vnfained. Wherein it is to be noted, that ſatiſfaction may be done to foure kindes of perſonnes, to witte.

1. To God.
2. To our betters and Superiours.
3. To our equalles.
4. To our inferiours.

1. Vnto God, ſatiſfaction is due for euery ſinne, (if we wil wholy auoide his wrath) by taking vengeance of our ſelues, or willingly

bearing al tribulations, penalties, or paines that shal come of him, or that shalbe put vpon vs by them who are in his steade and place, whether it be almosedeedes, or fastings, or praiers, or pilgrimages, or other like paines, according as the qualitie of the trespace shall require.

2. To our betters and Superiours satisfaction is done, by yelding due obedience & humilitie vnto them, namely when the spiritual Rulers of the Church haue ordeined any thing vnder the vertue of obedience, by Excommunication, Interdiction, or any like ecclesiastical Cesure. So that, if the partie penitent haue offended his Superiours, and continueth in disobedience vnto them, he may not by any pretense be assoiled of such sinnes except he be first reconciled vnto them, in such order & meanes, as the di-

ſcrete Ghoſtly Father ſhall giue him counſel to do, if he can not of himſelfe attaine there vnto.

3 Vnto our equalles we doe ſatiſfaction, by making them amends for any wrong or harme that we haue done them in bodie, or ſoule, in their name, or goodes. Wherein we muſt firſt do al that lyeth in vs, for to be reconciled vnto them, and to make them amendes before we goe about to be aſſoiled. And if the caſe be ſuch, that it may be done commodiouſely, it is very expediente and requiſite, to make al the amendes that may be done touching the caſe, before we come to the feete of our Ghoſtly Father, to the ende to ſhewe thereby an euidente plaine declaration of our good minde and purpoſe, and ſo to receiue abſolution in ſuch ſorte as is due. For when wee delaie ſuch ſatiſfaction and amendes till after-

warde, wee doe commonly either forget theſame, or els the good minde that we had to doe it, waxeth colde againe.

And if ſo be the ſatiſfaction and amendes be ſuch, that it is to be done by the aduiſe & coũſel of our Ghoſtly Father, the moſt certaine & ſureſt waie were to aſke counſel firſt of him, or els of ſome other diſcrete perſon, (as touching our duetie to be done in ſuche caſe) before that we come to confeſſion. And that done, and all amendes made for the time & place requiſite, than may we wel come to receiue the benefite of reconciliatiõ, both with God and the world, vnder the Sacrament of Confeſſion. And this waie is none other but the ſame, whiche the primitiue Churche did vſe of old time, that ordinarily ſatiſfaction ſhould alwaies go before Abſolution: and

thereby was both penance and repentance more truely & effectually vſed then, than it is now: for that now by ouermuch indulgence in giuing of penance and in ſeeing amends made, & by negligence of Ghoſtly Fathers, & ſuch as haue care of ſoules, eche man is ſuffred to liue as he wil, & not only to cõtinew in ſinne, but alſo to iuſtifie himſelfe therein, and to thinke he doth wel: as though God would condeſcẽd & frame himſelfe vnto our abuſes and wicked mindes, or els be beguiled by our ſuttle excuſes of our ſinne. Let vs beſeche him to remedie the ſame, as a thing lõging to him alone. *Pſal.140*

Verily this order that we now do here teach and ſpeake of, is very aggreable vnto the Goſpell, in which Chriſt himſelf our redemer willeth vs, that, when wee goe to offer our oblation at the *Matth.5.*

Altar, & remēber that our brother hath ſome iuſt quarel againſt vs: before that we offer the ſame, we firſt go & be reconciled vnto him, and ſo come afterwardes & make our oblation, the which ſhal than be accepted of God.

4. To our Inferiours, our yongers & ſubiects, ſatiſfaction is to be done ī ſuch ſort, that the authoritie & office of the Superiour be not therby abated or miniſhed by ouermuch ſubmiſſion vnto the Inferiour. And this is to be vnderſtood, when as the wrong & iniurie done is not euident & great, in the good name, life or goodes of the inferiour or ſubiect: wherein the aduiſe & counſel of the Ghoſtly Father is to be had & vſed with diſcretion. For if the diſpleaſure & offence be but meane, it ſhal ſuffice to cauſe them to vnderſtand who ſeme to haue bene grieued with

hard wordes or ſharp puniſhment, or any like way, that the ſame hath bene done or ſaid, not for any hatred of the partie, but for the hate of his faulces and offences, & for the zeale of iuſtice.

The ſeuenth Point.

Of chooſing our Ghoſtly Father.

AFter that the Penitēt hath thus diſpoſed himſelfe, he may go to confeſſiō, & ſhriue himſelf vnto his owne Curate, that is to wit, vnto ſuch as is appointed by the Prelate or Ordinarie, or by any ſuch way laufully admitted & allowed to heare confeſſions, according to the time & place. Neither let any man ignorantly aduēture, to chuſe his ghoſtly Father after his owne will and pleaſure. For he putteth himſelf in great peril by neglecting the care of his owne ſoule, if he loke not who are appointed by the

Biſhops & Prelates in eche Pariſh, or in religious houſes, by conſent of the Ordinaries. For to any of ſuche he may be bolde to ſhriue himſelf, & to take for his ghoſtly father, the whiche in dede is the ſureſt way & moſt for his ſoules health. For he may not ſeeke, who ſhal ſoneſt aſſoile him & moſt eaſely, but who can do it beſt, & moſt to the quiet & profit of his owne conſciẽce: vſing therin al ſuch diligẽce touchīg the cure of his ſoule, as he would vſe in the cure of his bodie being dangerouſly ſicke.

And let not any man thinke, that when by any perdon or Indulgẽce it is graunted vnto eche man to choſe his ghoſtly father, he hathe therefore free choiſe to take whō he liſt, and ſo ſhriue himſelfe. For that ſhould cauſe a cōfuſion in the order of the Churche, and leade ſowles the next way to hel, with no

leſſe

leſſe peril & harme, thã if licence were giuẽ in ſome cõmon wealth, that all the ideotes and ignorant perſons that were therin, might take vpõ them to cure al maner of diſſeaſes in any ſicke bodie, which thīg is not to be thought to be the mind & entent of Chriſts high Vicar the Pope: & therfore it is there ſaid alſo, that the ſame ghoſtly Father muſt be mete & ſufficiẽt. And whereas the ignorant perſon, that hath no learning or knowledge, can not iudge the ſame: it remaineth, that this iudgement of the ablenes & ſufficiencie of the Ghoſtly Father do reſt in the will and apointemẽt of the Prelate, Biſhop, or ordinarie, vnder whoſe charge and tuitiõ God hath put the ſoule of the partie, & by whoſe iudgement the ſame partie is bound to be ruled in ſuche like things, if he wil walke the right way, and pro-

ceede in due order as a Chriſtian mā ſhould. And ſuche as do otherwiſe vſe theſe priuileges, & procure the ſame, it is as much (to ſay in plaine language) as to put their ſoules in peril as if they would liue after their owne pleaſure, and without good order, and in ſuche wiſe as no man may cal them to accompt of that they are bound to do. And ſo is the ſtate and order of Chriſts common welth which God hath appointed ī the Church, cōfounded and vtterly peruerted, as we plainly ſee it is done now adaies.

How be it when the penitent may duely chooſe his Ghoſtly Father, which we denie not but that in ſome caſe that may fal, he may lawfully do: he muſt vſe al the diligēce therin, that is wont to be vſed in the election & choſing of ſuch things, as are of muche importāce

vnto vs, forasmuch as this is one of the same, yea and that the chief & most principal of al. And let him consider that in such a Confessour that so shalbe chosen, there must principally concurre foure qualities, to witte.

1. That he be not let by any Ecclesiastical Cẽsure, wherby he can not assoile from sinnes.

2. That he haue knowledge to discerne betwene sinne & sinne, betwene leaper and leaper.

3. That he be discrete & able to applie the remedies & good counselles that are requisite, & to enquire of the penitent suche things & circumstances as are good and profitable to be knowẽ, as the case requireth, for behoof of his Ghostly children.

4. That he be of good name and estimation, & of good conuersatiõ of life, to the end that his good

counſelles may take place, & alſo that he may therby helpe the Penitent with his good inſtructions and praiers.

And by this it may appeare, how hard a thing it is, and in what danger he putteth himſelf, that will take vpon him by his owne iudgement, to iudge theſe qualities (or the moſt parte of them) whether they concurre together in the perſon that he woold choſe for his Ghoſtly Father: whereas it is certaine, that few men are of ſo perfect iudgement, yea and that fewe can iudge their owne conſcience, and know how to make a good confeſſion of their owne ſinnes, or tel how to ſay their *Pater noſter* aright, and ſo much leſſe can choſe their owne Ghoſtly Fathers. And therefore the ſureſt way is, to ſubmitte themſelues, both therein, & in al other like things, to the ap-

pointment of their Bishops & ordinaries. For whiche humble submission & obedience of theirs in that case, God wil not faile to giue them the more grace in the holy Sacrament of Confession.

THE SECOND CHAPTER, of Confession, and examining our Conscience.

The first Point.

VVhat is to be done before the particular opening of our sinnes.

VVHen the penitente sinner commeth vnto his Ghostly Father, he must first kneele downe on his knees with al humilitie before him, as before one that is in Gods place, and so make the signe of the Crosse ✠ on his forehead, his mouth, and his brest: saying: *In nomine Patris, & Filij & Spiritus sancti. Amen.* For that now,

though he haue neuer ſo good cauſe to be aſhamed both of himſelf, and his ſinnes, yet notwithſtãding al ſhame, he muſt truely with his mouth confeſſe vnto God all that is in his hart & breaſt, whereby he hath offended him.

And then muſt he ſaie, *Benedicite*, whereto as ſone as his Ghoſtly Father hath ſaid: *Dominus ſit in ore tuo, &c.* Let him by and by ſay his *Confiteor*, ĩ this forme or ſome like, vntil he come to the wordes, *mea culpa, mea maxima culpa.*

CONfiteor Deo omnipotenti, beatæ Mariæ ſemper Virgini, beato Michaëli Archangelo, beato Iohanni Baptiſtæ, Sanctis Apoſtolis Petro & Paulo, omnibus ſanctis, & tibi pater: quia peccaui nimis cogitatione, verbo, & opere: Mea culpa, mea culpa, mea maxima culpa.

VVhich in Engliſh is thus much to ſaie.

I Confeſſe vnto almighty God, to the bleſſed perpetual virgin Marie, to the bleſſed Archangel Michael, to bleſſed S. Iohn Baptiſt, the holy Apoſtles S. Peter, & S. Paule, vnto all holy Saintes, and to you my Ghoſtly Father, that I haue ouer grieuouſly ſinned ī thought, worde and deede: through mine owne fault, mine owne fault, mine owne moſt grieuous fault.

This done & ſaid, let him by & by accuſe himſelf, and cōfeſſe firſt of al, the lacke that he hath of ful & perfect repentance and contrition, for that he bringeth not with him ſuch ſufficient ſorow of hart, as the greuouſnes of his ſinnes doth require.

Let him alſo accuſe himſelf of the negligence & ſlackenes that he hathe vſed in amending his life,

and in appliyng ſuch remedies and meanes as were nedeful to the amendement therof, as are, continual praiers, faſtings, & ſuch like. Alſo for not hauing fulfilled his penance, or not fulfilled it wel & duely as it ought: & for neglecting the vſe of good & godly deedes, & for not keping himſelf & auoiding the next occaſions and prouocations of ſinnes. Likewiſe the vnkindnes that he hath vſed toward God, in falling oftē times into the ſame ſinnes, ſpecially if maliciouſly and wilfully. And alſo for not hauing made ſuch due ſearch, & diligent examination of his cōſcience, as nede was: for therin are conteined that defectes of all the three partes of penance.

And then let him foorth with particularly confeſſe ſuch ſinnes as he hath cōmitted againſt God, in breaking and offending his law:

as far forth as he can cal them to minde by diligence, afore vſed, and as he ſhal finde himſelfe culpable and guiltie in eche of the ten Cõmaundements, and other dueties, the whiche are here ſet forth for help of his memorie and better remembrance thereof.

The ſecond Point.

Of the examining of our conſcience through the ten commaundemẽts of God, and of the vnderſtanding of them.

ALbe it that the ten Cõmaundmẽts of our Lord be ſuch, that ſome do forbid vs the euil, & ſome do commaund vs the good: yet for al that, eche Chriſtian man ought to know, that eche one of the Cõmaundementes doth both theſe two al at once: that is to ſaie, forbid vice, & commaund the vertue that is contrary to the ſame vice.

As for example, in the first Commaundement writen in Exodus, we are forbid to make any Idolles, or to worship them: and so it semeth, that the abhominable vice of Idolatrie is there forbiddē: how be it, it is withal no lesse charged vnto vs, to honour, woorship, and loue one only God aboue al thīgs: the which are vertues cōtrary vnto Idolatrie. Likewise in the seuenth Commaundemēt, God forbiddeth theft, and consequently he commaundeth the contrary vertue, which is liberalitie and free giuing vnto them that are in necessitie. In the fourth, he cōmaundeth expressely, that we honour our parentes and superiours: where it is consequently to be vnderstood, that the contrarie vice is forbidden vs, whiche is, to dishonor & disobey them. And so in all the other commaundementes the like is found:

for that there is not one emong them al that commaundeth, but that the ſame forbiddeth alſo, nor any one that forbiddeth, but it alſo commaundeth.

And therfore the penitent perſon ſhal do wel, to kepe this order in running them ouer & in examining of his conſciẽce, that he haue regarde in eche Commaundemẽt both to the one and to the other. For ſo is the perfection of the Law of God to be vnderſtood, that we know how eche precept & commaundement is fulfilled, and how it is broken, & what is therein cõmaunded, and what forbidden: foraſmuch as the office & duety of the ſetuant of God doth conſiſt not in the onely auoiding to do yl, but (as the Prophet Dauid ſaith) in doing good alſo to our neigbours when occaſion requireth. *Pſal.36.*

The third Point.

Of the first Commaundement, vvhat is forbidden in the same.

THou shalt make no Idols, nor other like grauen Gods for to woorship them.

VVhat is commaunded therin.

THou shalt loue and honour thy Lord God onely aboue al thigs, with al thy harte, with al thy soule, and with al thy strengthes.

Hovv the same is fulfilled.

THis commaundement is fulfilled after this maner: to wit, that ther be in vs no loue or esteming of any thing that repugneth, & is against the loue and regard of God: & that we neither loue nor esteeme, nor honour any creature more, or so much, as him: but that in him onely we put our faith, hope, loue and trust, as in our last end & whole final blisse, louig him aboue

al for his owne ſake, and al other things for him. Putting our whole confidence in him, and running vnto him in al our needes and neceſſities, being thankeful vnto him for the benefites that we haue receiued of him. To thinke well of him & of his perfections, to feare & ſerue him as our Father & onely true Lord, to beleue all that holy Church doth teach vs in his name, and to confeſſe the ſame at ſuche time as neede is, to honour his ſaincts and friends, to haue in due reuerence his holy Diuine ſeruice, and the Ceremonies of the ſame. Finally to kepe a due order in charitie, giuing the firſt and chief loue vnto God for his owne ſake, and next to loue our owne ſoules for God, and then the ſoules of our neighbours more thē any temporal wordly goodes.

VVhat is againſt this Commaundement, and hovv it is broken.

THis Commaundemēt is broken two waies: to witte, by omitting and leauing vndone any of the things aforeſaid in due time and place, and when reaſon (ruled by faith) requireth the ſame: and againe by doing of things that are contrarie to theſe aforeſaid: to wit, giuing the honour that is due to God, (as high ſoueraigne homage, worſhip & ſeruice) vnto any other creature byſide him. Alſo in not beleeuing, in douting, or curiouſly ſearching the points and partes of the Catholike faith. In communicating, taking part, or fauouring them that doe ſuche things. In crediting dreames, withcraftes, enchantmentes, ſouthſayings, ſorceries, the vanities of Aſtrologie, & to put any truſt in any contract or promiſe made with the Diuel.

Alſo to put any fond truſt in our owne merites as of our ſelues, or to truſt in any earthly things and creatures: to hope fondly in God, & not to put our owne hand & labour thereto: to deſpaire of his mercie, to complaine or finde fault with his iuſtice, to grudge and murmur at his prouidence, to abuſe and turne to euil his long ſuffring, patience and mercie: to tẽpt him, to blaſpheme his holy name, or the name of his Saincts and frindes: to be vnthankeful & vnkind vnto him, to runne to ſome other, rather than to him, ſpecially in our aduerſities and nedes, not to behaue ourſelues in due maner and reuerence in our prayers vnto him, to ſet light by & not regard the Diuine ſeruice & Ceremonies allowed by holy Churche: to beare inordinate loue and affection to theſe inferiour creatures,

louing them for their own ſakes, as our laſt end and bliſſe, and not in due order of Chriſtian charitie.

The ſecond Commaundement.

THou ſhalt not ſweare, nor take the holy name of God in vaine.

VVhat is againſt this Cõmaundement, and vvhat is forbidden therin.

TO abuſe in euil and vnworthy maner the Sacramentes & doctrine of Gods holy Religiõ, & of Prayer, & of things properly belonging to his ſeruice. Not to vſe al due reuerence vnto God, or to his Sainctes, and to holy Churches, & places dedicate vnto him. To committe outwardly by worde or deede any ſacrilege, or vnreuerent act. To ſweare oft times, to ſweare without cauſe, and vſe the name of God or of his creatures with ſmal regard and reuerẽce. To

ſweare

ſweare in doubtful things, to forſweare & to committe periurie. To promiſe and vow euil things, or for euil intent & purpoſe. Not to fulfil, or to delay (without neceſſarie cauſe) any good vow or ꝓmiſe. To vſe any vain idle othes. To breake the Commaundemẽtes of the Church, and of our betters and ſuperiours. Alſo if a religious perſon doe not cõforme & frame his life to the rule and order that he hath vowed: or if any perſon do not qualifie him ſelfe to ſuch ſtate of life, as he hath taken vpon him. To blaſpheme, to denie God, to curſe and banne Gods creatures. To be negligent, colde and vndiſcrete, to be miſtruſtfull, to be ouermuch dul and wandring in ꝓtaier, and in Gods ſeruice.

VVhat this Precept commaundeth and bindeth vs vnto.

IT bindeth vs to the vertues that are contrarie to al this aforesaid, chiefely to the seruice and worshipping of God. To vse our selues wel and in due order in al that perteineth to the tong and to talke: and to spend our time wel, as reason ruled by faith shal require. To vse al due reuerence vnto al things where the name of our Lord is called vpon, as are the seuen Sacramentes, holy doctrine and preaching, praier, vowes, taking of othes, and al halowed things. To cal on Gods holy name in our necessities, to giue him thankes with al our heart. To sweare, when necessarie occasion is offered, with al truth, with reuerence, with lawfull cause. To doe eche thing wel and duely, according to the rule, state and office that we liue in.

The thrid Commaundement.

THou ſhalt keepe holy the Sunnedaies, and holy Feaſtes of the Church.

VVhat is commaunded in this Precept.

TO heare Maſſe from the beginning to the end deuoutly, and the Sermon alſo, if we can. To labour and occupie our ſelues on thoſe daies in reconciling and diſpoſing our ſelues wel toward God. To kepe vs frō ſinne. To beſtowe thoſe daies chiefely in calling vpon God, and commending our ſelues to him with our whole hart. And to cal to mind and remembrance his benefites towards vs, and to be thankeful to him for the ſame.

VVhat is forbiden in this Commaundement, and vvher vvith the ſame is broken.

THis Commaundement is broken with al things that are contrarie to theſe aforeſaid,

namely by the exercise of handy craftes, and wordly affaires & occupatiõs, which tende & redound all to profit and temporal gaine, when as any part of our duetie toward God and his holy Feastes is let thereby, except there be some euident and manifest nede that requireth the same for order of charitie and helpe of our neighbour.

The fourth Commaundement.

HOnour thy Father, and Mother: that is to witte, thy natural Parẽtes, through whome thou wast borne and brought vp in this world: and also the spiritual Prelates, Bishops, Pastours, Preachers, Doctors, Scholemaisters, & al such as haue charge of soules, & al temporal Gouernours, & generally al that are in Gods stede, as headdes appointed by him for our profit & gouernment. And by this honour towarde them is ment, that we

muſt thinke wel of them, reuerẽce them, obey them, helpe & ſuccour them in their needes, wiſh thẽ wel, & procure the ſame, and to praie God ſpecially for them: alſo to regard & haue in honour our Elders, and al aged perſons.

What is forbidden in this Commaundement.

IT is forbidden, to do ought that is contrary to this aforeſaid, in time & place when reaſon doth bind and require the ſame: as to curſe or ſpeake yl of our Parents and ſuperiours, not to helpe them, not to obey them, to giue them il anſweres, to mocke and ſcoffe at them, to murmur, grudge & thinke yl of them, to diſhonour, cõtemne or deſpiſe them.

The parẽtes alſo and ſuperiours do offend againſt this Cõmaundement, when they giue not to their

children or ſubiectes, and to ſuch as are vnder their charge, that thing which is due vnto them, as is good admonition, counſel, teaching, good hede and loking to them, good example, and ordinate loue toward them, and to haue a vigilant eie and care of them: & likewiſe the huſbandes in vſing al theſe things toward their wiues.

The fifth Commaundement.

THOu ſhalt not kil. Thou ſhalt neither do, nor deſire to do any bodily harme to thy neighbour, to wit, where there is no commaundement of Superiour or Gouuernour that requireth the ſame, or publike Authoritie that may laufully commaund it.

HOvv this Commaundement is fulfilled, and vvhervnto it doth bind vs.

VVE muſt be boutiful, gentle, meke, courteous, chari-

table and merciful both to our frindes and ennemies.

VVhat is forbidden in this Precept, and howw it is broken

IT is broken in not doing this aforesaid at suche time and place as is mete to be done, and also in dooing any of this that followeth, to witte, killing, wounding, stryking, cruell vsing, euil handling by force, and putting to shame or villanie, or els in desiring, or procuring any of these things to our neigbour. Also in giuing of counsel thereto, or prouoking the same and stirring vp any to do the like, and in dissembling and holding vs stil, when we might let and staie the same. Also when he that is a Iudge, doth passe and excede the order of iustice, or hath not a good & single intent. Moreouer in bearing hatred, malice, anger, wrath and rancour toward our neigh-

bour, in railing & vsing euil words and croked language, or doing any thing that maketh debate and enmitie, in piking quarels, in taking partes and sides, and giuing occasions of harme and offense vnto others, in stirring vppe braulings and brablings, by stirring vp of coles, when they were raked vp, that is, by ripping vp of old fores, and renewing a strife whiche had ben once appeased: in striuing, or contētiously mainteining & bolding of opinions: in beeing at open defiance, & in earnest & ouerlowd speaking & calling: in scolding & open clamours crying out in rage of passions, wherby many times men fall together by the eares, and lay handes one on another. Also in not giuing aduise, warning, and counsel in such perilles as may fal on the persons of our neighbour, on his bodie or goodes, or any of

his also in tourneiments and exercise of feates of Armes, not to vse discretion & wisedome, but dangerously to be rash & hastie, or to vse any wrath and hatred therein: to bid the combate to any person, or to doe it, or to be present at it, or giuing the ground where to fight it. *Concil. Trident. Sess. 5. cap. 19.*

The sixth and ninth Commaundement.

THou shalt not cõmitte adulterie, nor any fornication, nor desire any other mans wife, nor haue any carnal accesse or behauiour vnto her.

VVhat is commaunded in this Precept.

TO be chaste, to be moderate and sober in eating and drinking, honest in wordes and al outward gestures, to weare our clothes and apparel in al decent, sad & graue wise, without wanton de-

uiſes, and honeſtie, according to our degree and calling. We are alſo here commaunded, to procure and ſeeke al the meanes and remedies that we can, whereby to driue away and auoid the foule ſinne of leacherie, and of al vncleane and beaſtly vice, the which remedies are theſe that folow.

The remedies againſt leacherie and vncleannes, and for the better keping of the ſixth Commaundement.

THe firſt meane & remedie is to refraine and put out of our mīdes al foule & vncleane thoughtes and imaginations: to chaſten & exerciſe the bodie with labours & painful thīgs, as faſtīgs, watchings, viſiting of holy places, praying, diſciplines that is to wit, afflicting and putting the bodie to ſome ſenſible paine, reading of good bokes, & the exāples & liues of Saintes

and holy men and wemen: to flee idlenes, & al yl occasions, & lewd wanton companies and conuersations: and specially to vse cõtinual meditation and thinking on four things: to wit, death, domes-daie and last iudgemẽt, hel and heauen: and last of al, with the mortifiyng of our owne desires and wil.

VVhat is forbidden in this Commaundement, and hovv it is broken.

THis Commaundement is broken, in hauing any carnal accesse, and copulation, how so euer it be, saue with a mans owne wife. And here the partye penitent in his confession must expresse, in what wise he hath offended in this sinne of leacherie, in al that he shal find himself guiltie & faultie against this Commaundement. And though he may not name any person particulerly with

whom he hath ſinned, yet he muſt particularly declare, with what maner of perſons he hath offended our Lord. For the qualitie of the perſons doth alter the nature of the ſinne: as if it be with one that is a common womã, or otherwiſe a harlot who is not aſſured by contract to any other man it is called *Simplex fornicatio*, ſingle fornication: if with a Virgin or maiden, it is deflouring: if with a maried wife, or an eſpouſed woman, it is adulterie: if it be done with force & violence, it is rape: if with any of our kinne within the fourth degree of conſanguinitie or alliance, it is called Inceſt: if with any that is religious, or in a halowed place, it is ſacrilege: if it be with a beaſt in any maner of wiſe, it is called the ſinne of beſtialitie or beaſtlines.

Alſo a man ſinneth againſt this Commaundement in any acceſſa-

ries that go before, or go together with it, or enſue vpon ſuche actes: as, in beholding and caſting of wanton lookes, in touching and wanton handling in any maner of wiſe, in ſending meſſages and meſſengers to & fro, or letters, giftes, preſentes, tokens, and ſuche like inticementes, as apparel, or any thing longing thereto, or in the wearing & vſing of his owne clothes and garmentes to procure wanton affection, in minſtrelſie, ſongs, ſwete ſauours and odours, or any like inuentiõs of amorous deuiſes, that are but allurementes tending al to ſuche carnal delights and pleaſures.

Againe, this Commaundement is broken in miſſe vſing a mannes owne wife by vnhoneſt conuerſation with her, or committing any thing againſt the due order of nature, or by vſing her any waie peri-

louſely while ſhee is with childe, or within the time of her natural and monthly courſe, or on high Feaſtes and Faſting daies.

Againe, in making any contract of Matrimonie, or in making and celebrating Mariage againſt the Orders & Lawes of the Churche, or againſt the Decrees and Preceptes of our Biſhops and Paſtours. Item by ouermuch eating and drinking for ſuch fleſhly purpoſe, or by eating of meates or taking of things that prouoke and ſtirre vp the bodie to ſuche fleſhly motions. Finally in leading or keping companie with any perſon to any ſuch act, or giuing counſell, or diſſembling and holding our peace, or not letting and ſtaying the ſame by any meane we can, or helping toward any of al that aforeſaid by dede, worde, or by any ſignes: by holding ſuche perſons

knowen in houſe to that ende, as brokers or baudes: by holding our ſelues and our minds long with delectation in any like thoughtes, or conſenting with our wil to the ſame, and (to conclude) in al maner of diſhoneſtie, and vncleannes of fleſhly luſt and appetite, or any thing longing thervnto, this Commaundement is violate & broken.

The ſeuenth and tenth Commaundement.

THou ſhalt not ſteale, nor deſire any thing that is an other mans: that is to ſay, thou ſhalt not ſteale, nor poſſeſſe, vſurpe nor withold ought that is an other mannes, without lauful cauſe & reaſon.

VVhat is commaunded in this Precept and hovv it is broken.

THis precept commaundeth to kepe the vertue of iuſtice

and righteousnes, which doth not vsurpe oughte that is an other mans, and giueth to eche man that that is his: also to be liberal and free, wher God & reason demaundeth the same, specially towardes the poore, if we haue wherewith al: and if not, yet at least with our good wil and minde.

VVhat is forbidden in this Commaundment, and howw it is broken in sundrie vvise.

THis Commaundement is broken in leauing vndone any thing of that aboue said, in stealing priuily or openly by force and violence, or by taking part, or cōcealing the same: in taking away halowed thīgs, or out of halowed places, or els in commaunding or giuing cōsent and counsel thereto, or helping any way to put the same in effect, or in praising any such

ſuche euil purpoſe, or not letting the ſame, if it lie in our power, in not diſcloſing the ſame, in not reſtoring by and by that which hath ben wickedly ſo taken away, if we haue wherwithal.

Alſo he breaketh this Commaundemēt, that committeth vſurie, or hath any euil trade or occupation wherewith he getteth his liuing vnlaufully, in vſing of Simonie, that is, bying and ſelling of ſpiritual things, in ſelling aboue the iuſt & reaſonable price, alſo in ſtoring vp of things, til they wax dearer, in ouering the market, as ſome cornefellers to do raiſe dearth, in playing and gamming with ouermuch aduantage, or vſing deceit and ſleightes therein, or gamming with ſuch perſons as can not laufully put away or alienate the ſame that they plaie for, as with yong men vnder gouernement,

with Receiuers, Stewards and ſuch like, or in vſing great exceſſe therein for great ſommes, or leeſing & ſpēding much time in plaie. For all theſe are certaine ſpices & kindes of couetouſnes.

Alſo this Commaundement is broken in defrauding & not paying al due tributes & cuſtomes to our Princes & Magiſtrates, in vſing falſe waightes & meaſures, in ſelling falſe & corrupt wares, in abating & altering any wares in ſubſtance, quantitie, or qualitie, when they are to be ſolde, or otherwiſe exchanged. Alſo in not paying our debtes, if we can & may: or in not doing our beſt to reſtore to the right owner any thing that we haue found: in not giuing almoſe to the needy, if we can: in deſiring or purchaſing other mens goods or landes to our ſelf by any vnleful meanes: in making euil reſtitution

& payment of any thing borowed, or occupying of an others: in not ſpending freely & honeſtly according to our ſtate & qualitie, and finally, in being any way couetous, craftie and deceitful.

The eigth Commaundement.

THou ſhalt beare no falſe witneſſe: that is to ſaie, refraine thy tong from al harme & dammage both of thy ſelf & thy neighbour, and from al maner of lying & il report or witneſſe.

Hovv it is broken.

THis Commaundemẽt is broken in bearing any falſe witneſſe to the dãmage of our neighbour, or in hearing the ſame with good wil, or in procuring and cauſing any other to do the ſame. Alſo in vttering & diſcloſing any mans faultes openly, whereas few men doe openly know them, or in bewraying his ſecrete faultes,

in aggrauating and augmenting his defectes and imperfections, in hiding & dissembling his vertues, in belying any man, in praising or commending ought without cause, and to no purpose and good ende, or for any euil intent & effect: in angring or prouoking any man to indignation without cause or reason, ī murmuring, grudging, lying, glosing, accusing, backbyting, giuing priuie scoffes, defaming, il suspecting, in being curious and spying to know other mennes liues & secretes, and in bewraying the same, in slaundering, and sowing tales to defame him, to empaire his good name, to sprede abrode or to enlarge yl reporte of him, to iudge yl of any mā. Also in hearing gladly and giuing eare to other that do suche like things, or ī not letting nor forbidding them if we may: in reioycing

at the yl report of our neighbour, to be ſorie that he hath a good report & name, to be enuious of his giftes, graces, good qualities, and good dedes: not to giue good coũſel, when we may do any good thereby, or to omit and refuſe, or neglect to ſpeake wel and giue good witneſſe of our neighbour, when time and place requireth.

Hovv this Commaundement is fulfilled.

THis Commaundemente is kept and fulfilled by doing good to our neighbours with our woordes, where occaſiõ and nede requireth, & by doing the contrarie things of al that is afore ſaid, ſpecially by vſing truth in all our doings and ſayings, and in ſuche witneſſes and teſtimonies as we ſhal giue of our neighbour, beeing glad to ſet foorth his vertues, to couer & hide his faultes, to excuſe

his defectes and imperfections, & to conſtrue & take in the beſt part al things that are doubtful, & may any wiſe be drawē to a good meaning & likelyhod: to ſpeake and thinke wel of him, without cōtrarying or gainesaying the manifeſt truth, to procure & endeuour, whē it is in our power, that other alſo doe the ſame, & finally, to kepe & haue in vs alwaye charitie, the
1.Cor.13. whiche (as S. Paule ſaith) for that it is patient & gentle, doth ſuffer all, & couer al, and taketh al in good part, except that which is euidētly il of it ſelf, or hath a ſpice and partaking with yl.

Of brotherly vvarning and correction.

IT perteineth alſo to the affirmatiue parte of this Cōmaundement, to admoniſh & warne our brother charitably, wherin there is ſome particular mentiō & con-

ſideration to be had: and that is, that wheras the ſame is a medicine of the ſoule, whereby our neighbour may auoide and come out of ſyn, or not fal into it: it is requiſite & behoueful, to be circumſpect & warie in appliyng the ſame to the partie at ſuche time and ſeaſon, as we ſhal perceiue it to take effect & do good, or els ſee ſome likelyhood, that it ſhal do no harme: and then we are bound to vſe the ſame vnder paine of great ſinne. And whereas al men in ſome reſpect or other are of duetie bounde herevnto: yet Prelates, Preachers, Rulers, Magiſtrates, Houſeholders, & men of age & authoritie are more ſpecially bound thereto, eche one according to his degree and ſtate.

The Commaundementes of the Church, vvhich are ſix.

SIx Commaundements there are in the whole Church, which are in maner general the which we are bound to kepe, eche man in his vocation and degree, becauſe of the bounden duety we haue to obey the Church, as our ſpiritual Mother, & them that are Rulers & Officers ī the ſame, for that they are in Gods roome & place.

The firſt.

THe firſt Commaundement is, to heare Maſſe vppon Sondaies, & al holy daies that are kept, according to the cuſtome of eche Prouince and Dioceſe.

Hovv this is fulfilled.

THis Commaundement is fulfilled in hearing one Maſſe to the end, and (if it may be) the high Maſſe, and that which is of the preſent daie and feaſt: & to heare the ſame with al reuerence & deuotiō,

and with good affections and motions in our hartes, in desiring and calling for the grace of God, and fully purposing to forsake sinne.

Howw it is broken.

IT is broken, in not dooing any thing of this aforesaid, or ī doing the contrarie.

The second.

TO fast suche daies as the Church commaundeth: that is to witte, the Lent, the fower imber daies, the Eues & Fasting daies, & on Fridaies and Saturdaies to eate like as in the Lent, conformably and according to the custome of the Countrie and Diocese wherein a man liueth.

This precept conteineth in it two things, to witte, Christian abstinence and sobrietie, which is, to eate once in the daie measurably: the other is, the appointment of

ſuch meates as are to be forborne, as fleſh, egges, cheeſe, milke, or any of theſe, without neceſſitie and licenſe.

Hovv this is broken.

IT is broken, by not faſting on ſuche daies aforeſaid, without ſome reaſonable cauſe, and by eating more then once, by eating before noone ſome notable great ſpace of time, by eating ouermuche with ſome ſenſible exceſſe, or with ſome euident curioſitie & delicatenes, by eating the night before with apparent fulnes to defraude the faſt folowing. Alſo by faſting with vndiſcrete abſtinences to ſome euident harme of the bodie, by faſting ſuperſtitiouſly, and Iewiſhly, by eating fleſh, egges, cheeſe, or white meates vppon forbidden daies without vrgent cauſe and neceſſitie, & without leaue of the ghoſtly Father, or of the Phyſi-

tiō, in caſe thou may haue time & opportunitie to aſke leaue & libertie therevnto. By not abſteinīg from ſinne on thoſe daies ſpecially, by not exerciſing our ſelues in good & vertuous deedes vpon the ſame daies, namely in deuotion & in praier, whereby our faſting may be fruitful vnto vs.

Concerning the maner of obſeruing the Saturdaies, it is to be noted, that becauſe there are diuers faſhions according to the diuerſitie of the Countries, the well diſpoſed Chriſtian man muſt conforme and frame himſelfe vnto the cuſtome of the Countrie where he is abyding, if he wil liue without offenſe of others, according vnto S. Ambroſe rule. And therefore he muſt alſo confeſſe himſelf of any fault he hath done againſt ſuche cuſtomes, ſpecially, if he did it with contempte, or with offenſe

vnto others.

The third Precept.

TO paie our Tithes and offrings, ſuch as of olde cuſtomes haue bene wonte to be paid.

They offend this Precept, and are bound to reſtitution, who paie not the ſame, and they that paie them with ſome defect, or with the worſt, and they that paie not tithes of al ſuche things as the cuſtome of the Coūtrie is to be paid of.

This Precept is fulfilled by dooing the contrarie of al this in due time and order.

The fourth Precept.

TO go to ſhrift once a yeare at the leaſt at Eaſter, & to be confeſſed to our owne Curate, or to ſuche as the Dioceſan ſhal appoint, except we haue licēſe to cōfeſſe ourſelues to ſome other.

How this is broken.

BY not confeſſing our ſelues at this time, by making a fained confeſſion without the neceſſarie pointes belonging to the ſame, by confeſſing through compulſion, & with an euil wil, by not confeſſing to our owne Paſtour or Curate, or to ſuch as he ſhal appoint, except we haue leaue to choſe our Ghoſtly Father. And if we haue leaue, by choſing him of purpoſe that is vnmete, or vnlearned, vndiſcrete, peruerſe, of euil life, or not attending the thing that he doth, nor giuing hede to his cure, as reaſon would he ſhould.

This Precept is fulfilled by doing the contrary to al this, in due time and maner.

The fifth Precept.

TO receiue the bleſſed Sacrament at the time of Eaſter, or within eight daies before or after, being of laufu! age & diſpoſition

to the ſame.

Howv this Precept is broken.

BY not comming to receiue within eight daies before or after Eaſter, without the conſent of our Ghoſtly Father.

Alſo by receiuing & not confeſſing ourſelues before, nor doing ſatisfaction, nor repenting of our ſinnes, and by not reconciling ourſelues vnto them that we haue offended, if we might conueniently haue done it.

Alſo by comming to the Sacrament with litle faith, or without due reuerence & deuotion, or not being faſting from the midnight before, or by receiuing at the hand of any other than of his owne Curat, except he haue leaue therevnto, & in not giuing account to his Curat how he hath vſed himſelfe, if he haue receiued in any other place for ſome occaſion.

This Precept is fulfilled by dooing the contrarie of al this, in due time and order.

The ſixt Precept.

TO make or keepe no weddings or Mariages at ſuche timēs as are forbidden by the Churche, that is to wit, in the Aduēt time, & from Aſhewedenſdaie vntil Low Sonnedaie, and from the Mondaie before Aſcēſion daie vntil Trinitie Eue, and vppō other daies that are high Vigilles, faſting daies and ſolemne Feaſtes.

Hovv this Precept is broken.

VVHen weddings are kepte vpon any of theſe daies or Principal Feaſtes: whiche is to be vnderſtood, whē there is no daunger betweene maried folke to fal into any ſyn by leauing to ſatiſfie this duetie of Matrimonie. How be it there is neuer committed

deadly ſinne hereby, except it he by cõtẽpt. Alſo they offend againſt this Precept, that wil wed or marie, & not diſpoſe themſelues before with praier & good motions & deuotion to receiue duely the holy Sacramẽt of Matrimonie, & the bleſſings of the Churche.

THE THIRD CHAPTER, of the ſeuen Deadly ſinnes, and remedies for the ſame.

Of Pride.

PRide is an inordinate deſire of honour and excellencie.

Hovv is deadly ſinne committed herein.

BY not acknowledging God for the giuer of the goodnes or good thing that a man hath, and in being vnkinde vnto him. Alſo for a man to pretẽd more his owne honour, than the honour of

of God, either in the good things that he doth, or in the euil that he refuſeth to do. In deſiring Honours, Offices, Dignities, Eſtates, and Preeminencies, to the intent to commaund, and to be had in reputation, and to be worſhipped, not hauing reſpect to his owne worthines, aptnes, nor deſert, nor to the meanes whereby he procureth the ſame.

Againe, to preaſe and thruſt himſelfe into ſuche dignities and roomes, with inuenting new deuiſes, and attempting great enterpriſes without good ground and aſſiſtence to the ſame.

In holding opinion of himſelf, that he is ſingular and paſſing excellent in his owne good qualities, and that no man can matche him, nor be found eqnal vnto him.

In deſpiſing or diſdaigning his neighbours by worde or deede, as

as the whiche may not be compared vnto him.

In attributing to himſelfe, or reioyſing that other do attribute vnto him honours and dignities that are not conuenient for him, in boſting himſelfe of the ſame, or of any euil things that he hath done, in bearing ouer great pomp and countenãce either in apparel, fare, or retinue, or in the behauiour of his owne perſon, in taking indignatiõ with his neighbours for that they do not woorſhip and eſteeme him. In deſiring to go before his equalles, or to make himſelf equal & not to acknowledge his betters, in diſdaining his inferiours, to be ſorie that they ſtãd by him in ought that he doth, be it good or ill.

To wax fond and vaine glorious in proſperitie, and to murmurre and grudge in aduerſitie, making no accounpt what he doth

deſerue.

To diſdaine himſelfe of the Office & Vocation that he hath, thinking that he is worthie of better.

To faine and counterfeit holines when he hath none.

To hide and couer his faultes, when as he is bound to ſhew them. Alſo they offend in pride, that are wranglers and contentious perſonnes, that wil haue their owne wil and minde to take place, and they that are curious to know ſtrange and vaine things, and they that wil not frame and conforme themſelues vnto the iudgement and order of their betters, and of wiſer men, and they that are diſobedient to their Superiours.

Hovv a man may auoide this ſinne and of the vertue of humilitie.

A Man may auoid and ſhunne this ſinne by the vertue of humilitie, which is the beginning

and foundation of the Christian building, and consisteth in a certaine true knowlege of ourselfe, & of God, in the wil and desire to be subiect to God and to his Lawe, in obeying and folowing our Superiours and suche as haue learning and knowledge. In not desiring to go before our equals, nor to despice our inferiours, hauing suche opinion of ourselues and our affaires, as may stand with Christian modestie, exercising ourselues oft times in humble things, and breaking the stoutnes and excessiue hautines of our owne wil, hauing alway before vs the example of Iesus Christ, and of his Crosse, and the exemples of his holy Saintes for to folow them, and hauing alway our owne defects and faultes before our eies, and how much we are bound vnto our Lord and Sauiour.

Of Ire or VVrath.

VVRath is an inordinate desire of reuengement.

Al the branches and particular membres thereof are spoken of before in the fift Commaundement, and therefore it shal not be needeful here to make any peculiar consideration of the same.

The remedies of this sinne.

THe remedies hereof are the very same, tha serue for pride, and withal, the vertue of patience, and continual consideration of the Crosse of Christ, with the which our pride and anger of hart must be crucified.

Of the sinne of Enuie.

ENuie is a sadnes and inordinate grief for the prosperitie of our neighbour, or els inordinate ioy of his harme and aduersitie.

This sinne goeth against the fift, the seuenth, and eigth Com-

maundement. For when the enuie is againſt the goods of the bodie, it goeth againſt the fift Commaundemét: and when it is in the goods of fortune, it goeth againſt the ſeuenth: and when it is againſt the proſperitie of good name, it goeth againſt the eigth. But when it is in the goodes of grace, then it is a diueliſh ſinne, which is againſt the holy Ghoſt. The Penitent muſt looke wel, what he can accuſe himſelf of herein, and the Confeſſour likewiſe, what he may enquire of, touching the ſame.

Of the remedie of this ſinne, and the curing thereof vvith the povver and vertue of Grace.

THe wickedneſſe of this more diueliſh than humaine ſinne, (whiche doth ſo muche abaſe and corrupt the bountie of mans hart) is cured with the vertue of Chari-

tie, the moſte principal vertue emong al vertues, and the which moſt of al doth make vs like vnto God, and doth truely make him that hath it, the true ſcholler of Chriſtes ſchole, the which vertue is none other thing, but a certaine heauenly fire and heate, whiche enflameth the haite of man (being capable of God) to the loue of God for his owne ſake, & of our frindes and ennemies, and al other things for him.

This vertue whereas it is the moſt principal fruite of the holy Ghoſt, we ought as wel for the hauing, as for the preſeruing of it, to craue the ſame of God himſelf with often ſighes, and feruent deſires and continual praiers, ſaying alwaies hartily vnto God: *Adueniat regnum tuum*, Let the kingdome, O Lord, of thy holy Ghoſt come into vs. For thy kingdome doth wholly

ſtand and conſiſt in the poſſeſſion of this holy vertue Charitie, the which doth make, that no other wil remaineth nor raigneth in vs, but the wil of God, and maketh vs apte and able vnto al goodnes. For by it we ſuffer al, we beleue al, we paſſe ouer & endure al with quietnes and finally through it, we haue al that euer is hid and reuealed in the holy Scriptures, as bleſſed S. Auguſtine doth ſaie: & without it al the reſt that remaineth, ſeme it neuer ſo much, is worth nothing at al in deede, for any right that it hath to heauen.

Of Leacherie.

LEacherie is an inordinate deſire about bodily pleaſures, and namely the pleaſures of touching. In the ſixt Commaundement we haue at large ſpoken of this ſinne, and of al the branches and remedies of the ſame.

Of Glotonie.

GLotonie is an inordinate desire about the pleasures of the taste.

Suche folke doe offend herein, that put ouermuche care and diligence in seeking and prouiding for meates and drinkes. Likewise such as eate and drink more than is necessarie for their good health according to their custome and bringing vp, and suche as eate and drinke more than is mete for cheir estate and qualitie. Also they that eate and drinke for some inordinate purpose, as for carnal pleasure, or doe seeke for exquisite delicates to fil their delicious appetite, hauing no neede of the same.

Also such as feed with vnhoneſt, vncomly, or foule gestures and fashions, mockings, scoffing, toying and suche like maners. It is sinne also, to mingle any thing in meates

that may make other to be distract and byside themselfe, and to be a meane or cause that some other do any of these things: also to breake the fasting daies and Vigiles, whereof we haue already spoken before.

Of Temperance and Christian fasting, vvhich are the due and lauful remedies of this sinne, and his felovv, vvhich is Leacherie.

THis beastly sinne, & the sinne of Leacherie that foloweth withal, may both be expelled by their contrarie, which is the vertue of Temperance, which consisteth in the moderate vse of eating and drinking, and of other things of the taste, hauing respect to good helth and disposition of the bodie, custome, estate, age and abilitie, according as reason, good discre-

tion & wiſedome ſhal teache, without any notable exceſſe or fault.

Of Chriſtian Faſting.

ALſo both theſe ſinnes are orderly expelled with the exerciſe of Chriſtian faſting, whiche cõſiſteth in chaſtening and bringing low the whole & luſti bodie with abſtinence of meates by good diſcretion, and without ſuperſtition, making the fleſh ſubiect to the ſpirite, that it rebel not to the ſame.

Of the ſinne of Auarice or Couetouſnes.

AVarice is an inordinate deſire of getting and keeping mony and other wordly goods.

Herein do offend Simoniacal perſons, theeues and robbers, Church robbers, men that vſe wiked and vnlauful trades of vniuſt gaines, as vſurers, baudes, and ſuch like: they that withhold that

that is another mans: they that borow and paie not againe, whē they can: they that keepe backe or deceiue any body of a thing laid to pawne or pledge, or a thing loſt, or laid to keepe and put in truſt with any man, againſt the wil of the owner. Alſo they that doe not ſpēd in due time and maner, as is mete for their eſtate. They that are not liberal toward the poore in due order of charitie: and they that put their whole mind & ſtudie in getting or keeping theſe caſual goods of the world, forgettīg their owne ſoules, and God.

The reſt that toucheth this ſinne, we haue mentioned in the ſeuenth Commaundement.

This ſinne is auoided by the exerciſe of three moral vertues, Iuſtice, Liberalitie, and Mercie or Pitie.

By Iuſtice or righteouſnes, which

is the vertue that giueth to eche man that which is his, and withholdeth nothing that is anothers.

By Liberalitie, which is the vertue by which theſe tẽporal goods are beſtowed and ſpent, when, and how, and to ſuche as is conuenient.

By the vertue of pitie or mercie, which is a certaine hartie compaſſion of the neceſſities and miſeries of our neighbour. whereby the hardnes of the minde of the couetous man is mollified, and at laſt moued and drawen, not to ſette his minde on theſe worldly goods, in getting or keping of them in ſuche wiſe, that he leeſe God, who is our true good and treaſure: but ſo to vſe thẽ as they are ordeined, which is, to ſpend them as is conuenient, to the ſeruice of God, and the profit of our ſelues and of our neighbours.

Of the ſinne of Slouth.

SLouth is a ſlackenes or lothing in beginning and purſuing the things that belong to walke in the waie of God.

In this ſinne doe offend the dul & weake ſprited, which euer finde lettes and inconueniences in good things. Alſo ſuch as are cold, luke warme, negligent, in deſpaire, and the wretches that wil put themſelues to no labour, nor to nothing that good is: the ſlacke delaiers who walke from day to daie, differring good things: ſuch as haue no regard of the good name of a Chriſtian nor of the ducty of their owne vocation in the way and ſeruice of God, eſpecially in praier. Alſo they that put away frō them inſpirations and good motions, & contemne the good counſelles of God and the Goſpelles, and the examples of the Saintes, and do not that which God and his Spiri-

tual Officers do commaund, for, and at ſuche time as they commaund the ſame. Alſo they that leeſe and ſpend their time ill.

Of the contrarie vertue vnto Slouth, vvhich is Hope.

THis accurſed ſinne is put away from the ſoule, by the exerciſe of the Diuine vertue of Hope, through the which a man doth attempt things that are hard and aboue himſelf, apperteining to God and his holy wil. This vertue maketh vs to ſet nought by trauailes, to plucke vp all impedimentes and contradictions, & to paſſe litle on the difficulties that may come and fal in the waie. S. Paule calleth it the Anker: and very wel. For it worketh that effect in the ſoule, which the Anker is wont to do in the ſea in the time of ſtormes and tempeſtes: that is, to hold and *Heb. 6.*

keepe the ſoule faſt and vnmoueable in her purpoſe which is good, although vnto the ſenſe it ſeme moſt vnpoſſible or hard, which we hope for, or though it ſhalbe long delaied, or be yet farre of, whiche we loke for. The which wheras it is the very fruite of the holy Ghoſt, it cannot be gotten nor kept without continuing much in holy praier. And thetefore it is neceſſarie, that the ſame be much vſed in the whole proceſſe and courſe of this perilous life, if we wil not haue the kingdome of ſinne to preuaile and kepe vs away from our beginning, whiche is God.

Of the ſinne againſt the Holy Ghoſt.

ACcording to the mind and definition of Doctours and learned men, the ſyn againſt the holy Ghoſt is cõmitted by one of theſe ſix waies, the whiche may be redu-

ced to the ſinnes abouesaid, il theybe wel vnderſtood.

They are theſe.

1. To deſpaire of Gods mercie.
2. To preſume of our owne good dedes and merites.
3. To gainſaie the knowen truth.
4. To blaſpheme, attributing that, which belongeth to God, vnto creatures: or contrarywiſe.
5. To enuie the grace of our neighbour.
6. To be obſtinate in hauing no wil to do penance.

The ſynnes mentioned of in Scripture the vvhiche doe crie vnto God for vengeance, are foure.

1. To ſhed the bloud of innocents.
2. To oppreſſe and perſecute the fatherleſſe children and widowes, and ſuche as haue no power to reſiſt.
3. The vices of vncleannes againſt nature.

4. To with holde the wages of an others labour.

The vvorkes of mercie are fourtene, seuen bodily, and seuen ghostly.

The seué bodily woorkes, are these:

1. To giue meat to the hungrie.
2. To giue drinke to the thirstie.
3. To cloth the naked.
4. To lodge the harbourlesse.
5. To visite the sicke.
6. To raunsome captiues and prisoners.
7. To burie the dead.

It is to be vnderstood, that we must vse these woorkes of mercie toward the needy, when reason and charitie bindeth vs therevnto, and not to tarie til our neighbour be in extreme necessitie, as some stony harted and wretched persons do. For he that is come to such extreme necessitie, can scant take any profit of our charitie. It is a sufficient bóde for vs, to know that our neighbour is in peril to

fal into ſome manifeſt great harme through ſuche neceſſitie, & ſo to vſe our charitie toward him according to our habilitie, and not to content ourſelfe in giuing ſome ſmal wretched almes, as men are wont to do. Al theſe ſeuen workes of mercie are fulfilled with the vertue of charitable pitie, the which cõſiſteth, as we haue ſaid, in hauing effectual compaſſion vpon the miſeries and neceſſities of our neighbours, ſo farre forth as we are able: and if we can helpe them none otherwiſe, yet with our good wil alwaies to kepe the order which charitie requireth. And theſe are alſo ſpecially fulfilled, in kepīg the fourth, fifth, ſeuenth and eigth Cõmaundement, beeing wel vndeſtood, & ſo the Penitẽt may accuſe himſelf of the ſame as he findeth his cõſcience guiltie.

The ſeuen ghoſtly vvorkes of mercie.

1. To comfort the ſororwful.
2. To inſtructe & teache the ignorãt.

3. To counsel them that haue neede.
4. To forgiue the wronges that are done vnto vs.
5. To suffer and beare with the faultes of our neighbours.
6. To correct and amend the same.
7. And to praie vnto God for them.

Al these are to be done in due time and place, when reason requireth the same, and namely by keping wel the fourth, fifth, and eigth Commaundement, being wel vnderstood.

Of the fiue wittes and the invvard and outvvard sensses, and the tvvo powers of the soule.

SYnne is also committed in the sensses and powers of the minde: as

1. in Seeing,
2. Smelling,
3. Hearing,
4. Tasting,
5. and Feeling.

Also in wandring of the fansie, and in the discourses and imaginations of

the mind, and in the two powers of the ſoule, whiche are, the Vnderſtanding and Memorie: not for that they are properli ſinnes of thẽſelues, wheras in their owne actions, they vſe no freewil, but ſinne is ſaid to be in thẽ, when we euillye applie thẽ to vnlauful vſes. And ſo there nedeth not any particular conſideration to be made of them, more then that we haue already in the ten Commaundments and in the ſeuen deadly ſinnes. For cõcerning the Sight, if it be of things that belong to wordly pompe and pride, the deſire to ſee ſuchethings ſhal belong to the ſinne of Pride, which the Scripture calleth the Concupiſcence of the eies: and if it be to 1. Io. 2.
ſee wanton things or women, for to deſire them, it apperceineth to the ſinne of fleſhly luſt, and to the ſixth and ninth Commaundement, and ſo likewiſe in ſmelling and touching. The exerciſe of the moſt of theſe ver-

tues, and the ſinnes againſt the ſame we haue already touched, when we ſpake of ſuche ſinnes, and the Commaundementes thereto belonging.

And ſo it needeth not to make any partycular conſyderation thereof, minding to be brief in this Treatiſe, as we did entend.

The concluſion vvhat is to be done after due examination of our Conſcience, and confeſſion of our ſynnes.

NOvv then, after the Penitent hath made his Confeſſion or ſhrift of al ſuch ſinnes as he thinketh himſelfe guiltie, and his conſciẽce grudging at the ſame, being truely and hartily ſorie therefore, & vvith ful purpoſe and minde to forſake the ſame, & to auoide the very neereſt occaſiõs thereof, & being preſuppoſed alſo, that he is not in ſome ſuche reſerued caſe by ſome ſinne, but that his ordinarie Ghoſtly Father may aſſoile him, the vvhich muſt be referred to his iudgement: the Penitent vvith al humilitie ſhal aſke abſolution and penance of his Ghoſtly Father, vvho is there in Gods place and office, ſaying after this maner.

And in vvhat ſoeuer other maner I haue offended our Lord and Sauiour, byſide that vvhich I haue here confeſſed: I vvould alſo gladly confeſſe the ſame, if it came to my mind and knovvledge, as God doth knovv, that I haue many vvaies offended him, vvhiche I do not novv remember, and that other haue alſo offended through me, and by my negligence, of al vvhiche I crie God hartily mercie, and aſke him forgiuenes, & do beſeche the bleſſed virgin Marie, and all the holy Sainctes of heauen, that by their interceſſion they helpe me to obteine grace, and forgiuenes of God, and that you my Ghoſtly Father, (vvho are here in Gods place) vvil giue me penance and abſolution, & good ghoſtly counſel, & praye to our Lord for me. And ſo make an ende, adding at the laſt, the reſt of the *Confiteor*, thus.

Ideo deprecor beatã Mariam ſemper virginem, beatum Michaëlem Archangelum, beatum Iohannẽ Baptiſtam, ſanctos Apoſtolos Petrum & Paulum, omnes ſanctos dei, & te Pater, orare pro me ad dominum Deum noſtrum.

After Abſolution is giuen, vvhich conſiſteth in theſe vvords: *Ego te abſoluo, in nomine Patris, & Filij, & Spiritus ſancti. Amen.* Recei-

ning the same vvith great faith and deuotiō, and beleeuing stedfastly, that God vvorketh therein by the merites of his moste blessed and onely Sonne, he shal heare the good lessons and penance vvhiche the Priest shal giue him, & vvithout delaie, fulfil the same, if he may conueniently, or els as sone as he can, giuing alvvaies due thākes to our Lord. And so from thence forvvard he must vvith al diligence procure the amendement of his life, asking vvith al his hart and most instantly the grace & helpe of our Lord therevnto, vvithout the vvhiche no good thing can be done.

FINIS.

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